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ACTA ET DICTA

A COLLECTION OF HISTORICAL DATA REGARDING THE
ORIGIN AND GROWTH OF THE CATHOLIC CHURCH
IN THE NORTHWEST.

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ACTA ET DICTA

Vol. V, No. 2.

July, 1918.

IN MEMORIAM—RIGHT REVEREND JAMES McGOLRICK.

The Right Reverend James McGolrick, first Bishop of Duluth, passed out of this life on Wednesday evening, January 23, 1917.

Bishop McGolrick was born on May 1, 1841, at Borrisokane, County Tipperary, Ireland. His parents were Felix McGolrick and Bridget Henry. His two brothers, William and Henry, became priests and labored with him in the diocese of St. Paul. Two of his sisters, Bridget and Elizabeth entered the St. Joseph sisterhood and are his only surviving relatives. Two other sisters, Susan and Maryanne, died in the year 1912.

The first Bishop of Duluth was ordained to the priesthood in All Hallows' College, Dublin, on June 11, 1867, by Bishop Moriarity of Kerry. He had chosen to labor as a priest in America in the diocese of St. Paul and therefore left Ireland shortly after his ordination, arriving in St. Paul in August, 1867. Bishop Grace appointed him assistant to Father John Ireland, at that time the pastor of the Cathedral of St. Paul. In October of the following year Father McGolrick was assigned to Minneapolis to minister to the needs of the Catholic population on the west side of the river. To provide a place of worship for his new flock, he built an addition to the little frame structure erected a few years previously by Father Tissot of St. Anthony's parish

and used as a school by the Sisters of St. Joseph. This was the first Church of the Immaculate Conception. In a short time the number of Catholics in the parish increased to such an extent that it became necessary to build a more commodious church, and in the summer of 1871 the cornerstone of the church which stands at Third street and Third avenue north was laid, and the first Mass was celebrated on December 8, 1872. The church was dedicated on the following New Year's day. Father McGolrick remained in charge of the church until December 27, 1889, when he was consecrated first Bishop of Duluth, in the old Cathedral of St. Paul by Archbishop Ireland. On the same occasion the late Bishop Shanley of Fargo and the late Bishop Cotter of Winona were elevated to the episcopate.

While he was pastor of the Immaculate Conception Church in Minneapolis Father McGolrick was active in all kind of work that concerned the church. He took a leading part in the foundation of Holy Angels Academy and of the orphan asylum for boys.

Bishop McGolrick arrived in Duluth on January 9, 1890, and was installed as first Bishop of the diocese in the small frame church on Second avenue and Fourth street, which was erected by Father Cebul in 1870—the first Catholic Church built in Duluth. The cornerstone of the present Cathedral of the Sacred Heart was laid by Bishop McGolrick on July 15, 1894, and the formal dedication took place two years later.

When Bishop McGolrick arrived in Duluth there were only fifteen diocesan priests in the territory under his jurisdiction, which at that time comprised the present Diocese of Duluth and that of Crookston, which was erected into a separate jurisdiction in 1910, with the Right Reverend Timothy Corbett, who had been pastor of the Cathedral of Duluth for twenty-one years, as its first Bishop. At the present time the Diocese of Duluth has an area of 22,354 square miles, and a Catholic population of 57,541, ministered by sixty-two priests, diocesan and regular.

On December 27, 1914, Bishop McGolrick celebrated the silver jubilee of his episcopal consecration. Archbishop Ireland preached the sermon of the occasion. The Bishops of the province and many priests were present.

During the twenty-five years of his residence in Duluth Bishop McGolrick has always taken the greatest interest in municipal and civic affairs. During the past spring he took a leading part in the "dry" campaign. He has been a member of the Park Board for twenty years, a member of the Humane Society, of the Commercial Club, and of the Agricultural Commission. All his life he has been an omnivorous reader and an ardent collector of books on religion, art, literature and science. He has labored indefatigably for the spread of religion within the diocese by organizing new parishes, building churches and educational institutions, and providing priests for the welfare of his people. In addition to that he has been actively engaged in the work of colonization, and has been instrumental in establishing several colonies of Catholics in different parts of the diocese.

Up to the time of his death he had been hale and vigorous, and during the last week of his life made extensive preparations to increase the work of the Red Cross throughout his diocese.

The story of the closing day of Bishop McGolrick's life is easily told. He attended a banquet at the Commercial Club on Tuesday evening of last week, apparently in his usual health. The next morning he attended to the daily routine of business and spent some time examining a class of boys in Latin. At noon he felt somewhat indisposed and took no lunch. In the course of the afternoon he discussed details connected with the work of the Red Cross, in which he was greatly interested, with one of the prominent physicians of Duluth, who, towards the close of the interview noticed that the Bishop seemed to be in distress. A few questions enabled the physician to ascertain that the illness was due to an acute attack of indigestion. The Bishop was then put to bed, another doctor summoned for consultation, and it was decided to remove the Bishop to the hospital. Before this could be done, however, his illness took an alarming turn, and Father Lydon, pastor of the Cathedral, was summoned to administer the last rites of the Church. The Bishop sank rapidly, but retained consciousness until the last. During the administration of the Sacraments and the recitation of the Litany he made the usual responses, and when the final

summons came he passed away with a murmured prayer on his dying lips.

Thus ended the earthly career of the first Bishop of Duluth, a prelate of scholarly attainments, deep-seated piety and whole-souled devotion to the Church which he had served so faithfully during the fifty years of his consecrated life. As a citizen he yielded to no man in his patriotic devotion to the land of his adoption. For more than twenty years he was one of the leading citizens of Minneapolis, who helped to lay the foundation of its civic greatness. On his arrival in Duluth, in 1890, he at once identified himself with every movement that was for the public welfare, for the civic and material progress of that nascent city. Until the day of his death he labored indefatigably for the civic betterment, the material progress, and the spiritual upbuilding of its citizenship, and won the respect and admiration of all without regard to class, creed or nationality. In his death Duluth sustains no ordinary loss, for Bishop McGolrick was a man of lofty ideals, of intense patriotism, of a deeply religious nature, and in all respects, whether as a citizen or Bishop, he measured up to the loftiest ideals of true greatness. He was the friend of all: enemies he had none, for no one who came in contact with his charming personality could harbor resentment toward him, however unjustified it might be. His sympathy and Christian charity impressed all without exception. He loved, in a special manner, little children and the poor, and no cry of distress ever fell unheeded on his ear.

The Catholic people of Duluth and of the entire diocese have lost a devoted father, a counsellor, a prelate of mature judgment, rare intellectual ability, unassuming piety and devoted zeal—a pioneer Bishop who laid deep and secure the foundations of the Church within the confines of the diocese entrusted to his keeping. In a word, Bishop McGolrick was “a sower of infinite seed, a woodman who hewed towards the light,” and before he passed away he not only “saw the mine of the future open and its golden veins appear,” but he was permitted to enjoy the fruit of his labors and, in a measure, to reap the rich harvest of golden grain from the seeds sown during the early years of his episco-

pal career. May the great High Priest, after Whom he modeled his life, crown him with glory in the eternal kingdom.

Robed in pontifical vestments, the body of the deceased Bishop lay in the Cathedral residence from the hour of his death, Wednesday evening, until noon on Sunday. During this time representatives of the various parishes of the city kept watch about the bier. The Cathedral was draped with purple hangings. The parochial schools were closed; the children attended Mass and received Holy Communion in prayer for the soul of him who had ever been a special friend of children.

Messrs. Grady and Horgan were the funeral directors. The following gentlemen of the Cathedral parish were the active pall-bearers: Thomas J. Monahan, Francis W. Sullivan, John D. Kenna, Francis J. Dacey, Michael H. Kelley, George W. Atmore, E. L. Tuohy and M. C. Holahan. At twelve on Sunday the Bishop's body was borne from the residence to the Cathedral. Honorary pall-bearers were: Rev. M. Bilban, Rev. D. Guillet, Rev. J. J. O'Mahoney, Rev. James Hogan, Rev. E. J. Walsh, Rev. Omer Robillard, Rev. J. A. Limmer and Rev. S. A. Iciek. They were preceded by the Cathedral clergy, reciting appropriate prayers.

The body lay in state in the Cathedral, attended by a guard of honor until the hour of the Mass on Monday. During this time a solemn stream of humanity of all classes flowed past the casket, each person taking a last view of the features of the beloved Bishop of Duluth.

The trains arriving in the city Sunday evening and Monday morning brought many prelates and priests from different parts of the state and of the Northwest, and many Masses were offered up in the Cathedral and in other churches of the city for the happy repose of the soul of the deceased shepherd of the flock. The simplicity characteristic of the Bishop's life was evidenced in the appropriate decoration of the Cathedral, the high altar, and the episcopal throne.

Long before ten o'clock, the hour set for the Mass, the Cathedral was crowded to its utmost capacity. So eager were the people to witness the services that many came as early as seven o'clock in order to secure seats.

The clergy, about one hundred in number, assembled in the adjoining episcopal residence and marched in procession to the Cathedral led by the cross bearer, acolytes and altar boys. Following them came the visiting prelates: Right Reverend Mgr. Slevin of Faribault, Minn.; Right Reverend C. T. Webber of Superior, Wis.; Right Reverend Mgr. Buh of Ely, Minn., administrator of the Diocese during the interregnum; Right Reverend Abbot Engel, O. S. B., of Collegeville, Minn.; Right Reverend Bishop Duffy of Grand Island, Neb.; Right Reverend Bishop Busch of St. Cloud, Minn.; Right Reverend Bishop Wehrle, O. S. B., of Bismarck, N. D.; Right Reverend Bishop Corbett of Crookston, Minn.; Right Reverend Bishop Heffron of Winona, Minn.; Right Reverend Bishop Lawler of Lead, S. D., and Bishop Trobec, former Bishop of St. Cloud. The Most Reverend Archbishop Keane of Dubuque, whose train had been delayed, arrived shortly after the ceremony began. The Bishops and Monsignori were seated in the sanctuary, and also the Very Rev. J. C. Byrne, V. G., of St. Paul, who represented the Most Reverend Archbishop Ireland who was unable to be present. The priests occupied the pews along the center aisle, and behind them were seated the Christian Brothers, and about fifty Sisters representing the religious communities of the Diocese and the Sisterhood of St. Joseph of St. Paul, to which the sisters of the deceased Bishop—Sister Mary Elizabeth and Sister Mary Bridget—belong. Many hundreds of people were unable to find even standing room in the church, but waited outside until the funeral cortege started for the cemetery.

The city of Duluth was officially represented by Mayor Magney and City Commissioner Silberstein. Flags were at half-mast on all the public buildings, and at the hour set for the funeral all business was suspended for five minutes as a tribute to the city's best beloved resident.

After the chanting of the Office of the Dead by the assembled clergy, a Pontifical Mass of Requiem was celebrated by Bishop Trobec. Father Gamache of Nashwauk, was assistant priest; Father Hufnagel of Duluth, was deacon; Father Lynch of West Duluth, was subdeacon. Father Ziskovsky of St. Paul Seminary, St. Paul, was master of ceremonies, and Father Lydon,

pastor of the Cathedral of the Sacred Heart, assisted him. A choir of priests, under the direction of Father Bajec of St. Paul, sang the Mass. At the conclusion of the Mass, the Most Reverend Archbishop Keane preached the sermon.

Then followed the absolution given by the Right Reverend Bishops Lawler, Heffron, Wehrle, Duffy and Trobec, after which the remains of Bishop McGolrick were borne to Calvary Cemetery and laid to rest in the family plot beside his brothers, Father William and Father Henry—who had predeceased him several years. The seventy-five automobiles in readiness for the occasion scarcely sufficed to accommodate the number of priests, Sisters and distinguished citizens who followed the hearse to its destination. Seldom, if ever, has Duluth witnessed such a tribute of respect and admiration as that paid on this occasion to its most distinguished citizen. It was a fitting manifestation of regret for the loss of one who in a thousand ways had endeared himself to the people of that city during the twenty-eight years which marked the span of his life among them.

The sermon of Archbishop Keane was as follows:

“Behold a high priest who in his day pleased God and was found just.”

Right Reverend Fathers in Christ, and dearly beloved brethren:

If it were at all possible, Archbishop Ireland would be here this morning to pay a last tribute to one whom, for more than fifty years, he has admired and loved as a brother, and with whom he has exchanged intimate confidences. He bids me, in his name and in my own, say a few words on this sad and solemn occasion.

It is not easy to recite the history of Bishop McGolrick's activities, to portray the nobility of his character or to bring into relief the Christ-like spirit of his life. Any attempt to do so would disappoint those who know him intimately and who, in his departure from our midst, feel a sense of personal loss. Every person in Duluth, with the exception of the stranger within its gates, experiences this feeling of personal bereavement.

The great force which animated and gave character to Bishop McGolrick's life was Christian faith. It furnished all his ideals

and directed all his activities. He was a true Bishop who exemplified in his life the true Christian character furnished by the great High Priest who could say of himself: "I am the good shepherd, and I give my life for my sheep." A beautiful image which shines forth from the pages of the Gospel was imprinted in the good shepherd of whom we take leave today. He loved little children, and this love prompted him to make every sacrifice to serve them as best he could. Often did his dealing with children bring before the minds of those who observed him the Gospel picture of the Good Shepherd who gathered the little ones to him and said, "Suffer little children to come unto me, and forbid them not." He was their confidant and controlled their life. It was his delight to be in the midst of them, for he always had before his vision that picture which ever ought to be our law of life—to love the little ones for the sake of Christ. He was zealous for the young and imparted to them a true knowledge of the nobler things. They caught his splendid enthusiasm for the divine realities, and they went forth into life with great confidence because they had come into contact with a man of God.

Bishop McGolrick loved the priesthood in himself and in others. He was quick to see the marks of a vocation, and he gathered around him prospective levites, encouraged them during their years of preparation, and rejoiced when they reached their maturity. He was a noble Bishop, a true priest. The world's idea of the priesthood is drawn from the Gospel, and men are keen to see the faults in the priest, not because any spirit of criticism whets their sense of the incongruous, but because they are shocked by anything ignoble or unholy in the priestly life. Bishop McGolrick stood before men for more than fifty years as a priest, and no one found serious fault with his life or detected in his character lines unlovely or untrue. He studied to exemplify in his priestly life the divine model, and could say with truth: "I live, now not I, but Christ liveth in me;" and could we, observing closely his life, not see the picture of the great High Priest whose character he showed forth, inadequately, of course, but most impressively?

The Christian faith which made him a great Bishop, a true priest, also made him a great citizen. To those who are guided

by faith, patriotism is not a mere sentiment nor a matter of expediency, but a duty of conscience imposed by God and revealed in the Gospel where we are enjoined to obey every authority that is from on high, not by compulsion but by love. We heard it stated repeatedly not yet a year ago, on the occasion of his sacerdotal golden jubilee, that Bishop McGolrick was the best citizen of Duluth, and we accounted for it by referring to his profound faith. He strove to please God by loyal service. He was foremost in everything that made for a better Duluth, for a better American citizenship; and thus his service was disinterested. He sought no earthly monument. No selfish motive influenced him. His eyes were fixed on the reward which is his today for serving God and country with all the enthusiasm of a loyal, loving soul.

Our loss, my dear brethren, is great. I am no prophet, yet I venture the assertion that you are not likely to find another like him. It is not given to every man to be such a father to little children, such a brother to mankind, nor to persevere in that steadiness to perfect balance which must be his who seeks the true way. Bishop McGolrick was not given to excess in his views or the expression of them. He was conservative but progressive. He had magnificent faith in his fellowmen, and he believed that his direction and example would lead them to better things for God and country. In that he was rather exceptional, and it is because he was so that he must live.

He was a pioneer. It is a great privilege to be a pioneer. It is not much for young men to reap the harvest; but it is much for young men to plant the seed wisely, to take new territory for the Cross, and to push the confines of religion farther afield and to ensure its future by planting wisely.

It is more than fifty years since Bishop McGolrick, then a young priest, went into the virgin field of what is now the city of Minneapolis. He saw with the vision of a prophet the things that were to be, and he planted with the love of an apostle and the zeal of a pioneer. He prepared for the future. His name is cherished in that city, and his image stands out brightly, and many of today are influenced by the tradition of that past which he made great.

He came to Duluth as a pioneer Bishop, and for more than twenty-five years he labored here, and Duluth, when he died, was his. He will live when the reapers of the ripened harvest are forgotten, because he gave to the Church in these days its distinctive character. He knew the value of an enlightened Catholicity as a secure foundation for the future of the Church, and he labored for the spread of education among the people. To it he devoted his young life and his declining years with the same enlightened zeal and devoted activity. He will live because the educational monument which he erected will remain. He antagonized no one. He gave himself to the solution of the pressing religious and civic problems, and the wisest sought his counsel, and the most experienced his help and prudent guidance.

Farewell, noble Bishop, true priest, father of little children, shepherd of the flock, great citizen of a grateful city. We commend your soul to Him Whom you served with all your mind and soul and heart. Farewell.

The following are tributes to the memory of Bishop McGolrick in telegram, letter or press:

His Excellency, Archbishop Bonzano, Apostolic Delegate: "Deeply grieved over the death of your venerable Bishop, I send my expressions of sympathy to the clergy and faithful of the Diocese."

His Eminence, Cardinal Gibbons: "My tender sympathy to the clergy and people of the Diocese on the occasion of the death of your zealous and beloved Bishop."

Most Reverend Archbishop Messmer: "It was indeed a very painful shock to me to hear of the sudden death of Bishop McGolrick whose friendship I had enjoyed for nearly thirty years. I regret very much that I cannot come to the funeral as I wished to show by my presence my deep and sincere veneration for the zealous and saintly Bishop McGolrick."

Right Reverend Monsignor Ledvina, vice-president of the Church Extension Society: "The officials of Church Extension offer their sympathy to the Diocese on the death of your beloved Bishop, a good friend of Extension."

Honorable Cecil Spring-Rice, late British Ambassador to the United States: "I regret very much to hear the sad news of

our good friend's loss; it must be a very great sorrow to all your community and it is a great loss to the country. May I express to you my deepest sympathy?"

Honorable William J. Onahan, Chicago: "The death of Bishop McGolrick was a grievous shock to me and gives me enduring sorrow. He was through long years my faithful and devoted friend and I prized his friendship deeply. Duluth may well mourn his loss and hold his memory in reverence. He is a loss to Church and State."

Mr. W. J. Olcott, Duluth (in a letter to Archbishop Ireland):

"It is with very deep grief that I am moved to come to you at this time and tell you how much I feel the loss of our dear friend, Bishop McGolrick. During all the years of my residence in Duluth he has been my kind and devoted friend, and ever a wise and most thoughtful counselor.

It is seldom allotted to any man to be so necessary and important a factor in a community. His religion was so deep and so broad as to extend far outside the limits of his own church and draw to him people of every and no creed. He was the friend of the old and the young, the rich and the poor. His work and interests covered every phase of life, spiritual, civic, family and national. His kindness of heart and breadth of vision will be reflected in the lives of all those with whom he came in contact, and from this viewpoint we can all feel that he is not lost to us but that his memory and life will be an inspiration and guidance to those who are left behind.

I am leaving for California tomorrow, but could not go without expressing to someone near and dear to the Bishop my sympathy in his bereavement and the loss of a very dear friend. For this reason, and looking to you as his religious Father, guardian and friend, I send my deepest sympathy and devotion."

The Catholic Bulletin, St. Paul: Duluth mourns the passing away of her great Bishop, and the whole archdiocese unites with Duluth in her mourning. A half century and more of continuous energy displayed before the people, the clergy, and the world by one of the brightest, kindest and most amiable of men, had made Bishop McGolrick the father, the guide, and the stay of thousands; all these feel lost, bewildered and over-

whelmed with sorrow at his death. As the sunlight he came bringing light and gladness: as the sunlight he has vanished leaving darkness and gloom. His passage was marked by the budding forth and blossoming of all the works of faith and culture.

Children, youths and the old, from the days of his earliest pastorate, gathered about him in loving and enthusiastic admiration. He was a teacher, an organizer, a builder. He was a scholar, a humanitarian, a patriot. In a quiet, unobtrusive, but effective way he made his beneficent influence felt, both within and without the Church. In the Church he was the faithful upholder of authority, the staunch defender of the Catholic school, and the unflinching guardian of the Catholic home. Without, in the region of patriotic, civic and social performances, he was a leader, or always took a leading part. Hence, to his own people he was the embodiment of the Catholic Faith, and to others he was the embodiment of good citizenship. There was a certain sterling quality, a certain trueness, in Bishop McGolrick that evoked in all a deep love and admiration bordering on worship. He was a true citizen, a true friend, a true priest.

He is especially a model for the young priest. He saw the beginning of the state university, and he grew with its growth. Every department of scientific knowledge he sedulously cultivated. He saw the beginning of the social movements, and he at once sensed the coming events. He braved the coldness of many a former admirer when he advocated the eight-hour working day. He again and again inculcated the duty of lending sympathetic guidance to workingmen. He saw the beginnings of the reforms inaugurated by Archbishop Ireland, and at once he separated himself from the opponents, or the dead weight, and gave to Father Ireland his loyal support. Scarcely had he erected an altar than he formed a boys' Latin class to provide for its future service. His last lesson on the last day of his life was given to the class of Latin.

He was Catholic in all his pursuits. He loved all nature, both living and dead. In his garden he had various species of trees and flowers; birds made melody in the house; fish swam in basins; specimens of past ages were strewn everywhere. He was a good judge of painting and music, and gave all encourage-

ment to artists in their work. He was a great lover and diligent collector of books, all of which he took pains to master before putting away carefully on their shelves. Hence he was of valuable assistance to Park and Library Boards, and to dozens of other boards of which he never missed a meeting. Above all he loved children, especially orphan children, and was tireless in his efforts to provide for them, to amuse and instruct them, and to win them to God.

These qualities of mind and heart were so manifest that at his departure from Minneapolis, and on several occasions in Duluth, his fellow citizens tendered him the strongest testimonials of their respect and love. His death has once more evoked the good testimony of all; now it is joined with deep and heartfelt lamentation. In this dark hour of her bereavement The Catholic Bulletin begs leave to associate itself with the Diocese of Duluth, and to lay a wreath on the tomb of her beloved first Bishop.

Seeking neither popularity nor fame, but the good of his neighbor and the glory of the Catholic Faith, he was never lost in his varied activities. They radiated from his ideal of a priest of God, and ever bringing him back to God, they left him always the same unassuming, kindly, devout priest.

The Duluth Herald: The sudden death of the Right Reverend James McGolrick, Bishop of Duluth, comes home with all the force of a desolating personal bereavement to all of Duluth. Surely there was no man whose passing away would bring to so many people the shock that comes when a loved one, long dear, vanishes from the earthly scene.

It is a community that is mourning today, not a parish or a diocese or a faith; for the warm affection people felt for Bishop McGolrick transcended all boundaries of creed.

He had been among us for twenty-eight years. To the vast majority of the people of the community, who found him here when they came, he was a fixture and almost an institution. Whether they knew him personally or not, they had quickly learned to think of him as the community thought of him—as a great and good man whose example of kindness, benevolence and

sound citizenship has been for more than a generation a shining inspiration to all men and all women.

And now he is gone, this good man whom we all loved! In the fullness of the years fixed in the love and respect of his neighbors, the God Whom he has served so nobly has gently taken him from the community he has served so well, and at last rest eternal is his reward. The community mourns; yet the blow of its great loss is softened by the enduring beauty of his memory and the inspiration of a fine example which cannot fade away.

We knew him as priest and prelate, ruling with the rod of kindness and love.

We knew him as a good citizen, always alert and active in all good works, faithful to the end to the ideals of the greater and better and nobler Duluth to which he had devoted so much thought, so much prayer, so much labor.

We knew him as a good man, whose life was an inspiration in every day of its living.

But above all, we knew him as a dear old man whose noble character was typified by the love for little children that caused him to make the Orphanage which he built his dearest life work; and whatever may be built to his memory in stone or marble, his true monuments will be that refuge of the fatherless and motherless, out over the hills, and the memory of his beautiful life, his kindly deeds and his boundless love for his fellow man that will long be cherished in the hearts of those who have known him and loved him during all the years of his life among us.

It is the saintly Bishop, the good citizen, the good man and the dearly loved friend and neighbor that all Duluth mourns today without distinction of creed, and with a sense of personal loss that will deepen as the days go by.

The Labor World: The death of Bishop James McGolrick removes from Duluth one of her foremost and best loved citizens. No man within our knowledge has rendered greater or better service to this community. He at all times took keen interest in matters pertaining to the city's welfare. He was a friend in all that the term implies. In all questions involving moral or material improvement Bishop McGolrick was a leader.

Mild in manner, gentle and kind in speech, he typified more than any man we have ever known the life and character of the Master. In issues between right and wrong he knew not compromise.

When the issue was presented to the people for the abolition of the saloon in Duluth, every known influence was brought to bear upon him, but he stood like adamant against the saloon and in favor of that which he thought was right.

During his life in Duluth he played an important part in promoting our park system; in advocating the purchase and later the management of the city and county workfarm, and in many other matters of concern to the people. He was an unusual champion of the downtrodden. Labor never had a better or truer friend. He settled through his fine personality, his wide sympathies and absolute fairness, a number of serious strikes.

Non-Catholics rivaled with Catholics in paying him homage. During Bishop McGolrick's first years in Duluth this city was the scene of bitter conflict between religious bigots. Political campaigns were waged on the issue as to whether a candidate for office was a Catholic, a friend of Catholics or anti-Catholic. Public meetings were held with the "The Little Red Schoolhouse," as the subterfuge slogan. During this bitter conflict Bishop McGolrick stood with head erect, assuming at all times his kind, sweet and gentle manner, while others raged and disgracefully defamed one another.

This Christ-like attitude on the part of the Bishop worked its way into the hearts of men and women of every faith, and after 25 years we find all evidence of bitterness completely obliterated, and the relationship of Catholics and non-Catholics has become so friendly that it is not unusual to see a Catholic priest standing in a Swedish church behind a Protestant pulpit pleading for the success of a great moral issue. This situation was brought about by this great, patient, meek and loving man whose death we mourn and whose memory will be revered so long as this and rising generations live in Duluth.

The Duluth News-Tribune: Never has a city felt a deeper sorrow at the loss of a citizen than today is that of Duluth. Its measure is the depth of the human heart. It is the common sor-

row of us all, for to each of us James McGolrick was dear in that real sense of genuine affection which is personal.

That he was a Bishop of the Catholic Diocese of Duluth was but a distinction to those of us outside that Faith. Yet, radiating from him was the higher glory of his faith, so strong and so true that it gathered to him those of all faiths and of none.

Nor is this grief confined to Duluth or to the large area of the several counties of the diocese. All over the state and Northern country there are families and communities, many hundreds in institutions, and thousands of individuals to whose eyes the tears involuntarily spring as they think of the loss of this man, so gentle, yet so strong; so merciful, yet so true to conviction; a man who, as priest, citizen, friend, was as near God-like as is given to human life to be.

Nor is he indeed lost. As long as those live who felt his influence, as long as the hundreds upon hundreds of children live who felt the tender touch of his loving hand, he will live in their lives, which will continue on to other generations this same kindly, strengthening influence. Seldom is it given a man to be so much to so many. Seldom is a man found so forgetful of himself and so unswerving to the highest ideals of duty.

He lived to nearly complete his four score years. But age did not wither, it but ripened and mellowed the fruit of an all-inclusive sympathy and understanding, and that grasp in judgment which was his gift to all.

Here, however, in his own home city, will stay and root the tenderest memories of James McGolrick, Bishop to his own people, friend and counselor to us all. That the call was sudden none can regret. Physically he had been but a wisp of a man, and it was a wonder that a brain so strong, a heart so big, could be housed in so frail a frame. The last night of his life was spent at the Commercial Club meeting, helping in the activities that had such great meaning for Duluth. Loyal to city and country no less than to the Church, he never failed to give of himself without fear or stint.

It was only January 1, last, that we had a note written by him, marking his thoughtfulness and commending our stand in "the best war for the saving of the world." In this was enclosed a

“motto,” which to us is so typical of himself as we knew him, that it seems to us the truest possible expression of his own loving character:

To lure into the air a face long sick;
To gild the brow that from the dead looks up;
To smile on the unforgiven of this world;
With slow, sweet surgery to restore the brain,
And to dispel its shadows and its fears;
To fill the child's life with the Christ Child's love.

Such was James McGolrick, such is the benediction of his life, such is the memory of him, that we, with untold thousands, will cherish.

LIFE OF THE RT. REV. JOSEPH CRETIN, FIRST BISHOP OF THE DIOCESE OF ST. PAUL.

BY THE MOST REV. JOHN IRELAND, D. D.

CHAPTER XII.¹

MATHIAS LORAS—FIRST BISHOP OF DUBUQUE—HIS EARLIER LIFE AND LABORS.

The City of Lyons, the second of the cities of France in population and industrial activities, is the first amid its sister cities in its contributions to missionary work of the Church in foreign countries.

In the first centuries of the Christian era it was the chief center of evangelization for what was then known as the land of the Gaul. Its own conversion to the faith was the work of Pothinus and Irenaeus, who had come from Asia Minor, the land made sacred by the preachings of Ignatius and of Polycarp, and before them, of the Evangelist, St. John; and through their zeal and that of their disciples and successors the message of Redemption was soon heard over neighboring regions. The geographical situation favored the apostleship of Lyons. Two noble rivers, the Saone and the Rhone, the one from the fertile plains of the north, the other from eastern Alpine heights meet at its gateways thence, as the one majestic Rhone, to course southward towards the Mediterranean Sea. Up and down the Saone and the Rhone, together with its commerce, went the new religion of Lyons. The deeds of its apostles won to its episcopate the honor of the primacy of Gaul.

Never, in later periods, did the faith of its earlier days depart from Lyons. To learn how fervent it is to this present day, let the traveler, on the evening of the Festival of Mary's Immaculate Conception, wend his way to the summit of its hill of Fourvieres, and thence feast his soul with a vision never afterwards to be forgotten—the whole city, from the turrets of stateliest palace to humblest nook and corner, transformed into a burning sea of light, in honor of its "Queen and Patroness."

With its faith and religious fervor, Lyons has clung well to

¹ Continued from Vol. V, No. 1.

its zeal in the work of Christian evangelization. More numerous than from any other diocese in France were priests and sisters from that of Lyons who have gone to the missions in foreign lands; and more plentiful than from any other diocese have been the material subsidies gathered there for the benefit of those missions. To Lyons the Church owes the Society of the Propagation of the Faith, that marvelous society of Catholic charity, whose monetary aid has been for a century the mainstay of the missionary whatever the field he was evangelizing, whatever the country claiming him as its native son. In 1815, the Bishop of New Orleans, in the United States, was a visitor to Lyons. With the co-operation of a former resident of America, Madame Petit, he organized a band of generous-hearted women whose mission it was to quest for small annual contributions in aid of the missions of Louisiana. Some time later, another woman, Pauline Marie Jaricot, had her own group of co-laborers pledged to contribute one sou each week towards the maintenance of the missionaries of the Orient. In 1822, the two groups united into one—adopting as their method of quest the method heretofore followed by Mademoiselle Jaricot, and proposing as the aim of their charity Catholic missions wherever located in non-Catholic countries. The Society of the Propagation of the Faith was formally launched into life and activity. Its resources in its first year of existence, amounting to twenty thousand francs, were partitioned between the missions of the Orient and those of the United States, two-thirds of the whole sum going to the latter. From Lyons the Society rapidly spread to other regions of France, and thence across the borders of France into other countries, France remaining the chief contributor and the Diocese of Lyons being always foremost in its liberal gifts among the dioceses of France.

To Lyons the Church in the Upper Valley of the Mississippi is indebted for its patriarch bishop, Mathias Loras.

Mathias Loras was born in Lyons, the thirtieth of August, 1792. He was the tenth child in the family of John Mathias Loras and Stephania Michalet—an eleventh to be born a short while after the tragic death of the father. John Mathias Loras was one of the prosperous merchants of Lyons, one of the

worthiest and most esteemed of its citizens. Above all else he was prized for his staunch Catholic faith, and his unflinching loyalty to the duties and responsibilities of his religion.

Those were the days of the fierce fury of the Revolution in France. The Convention reigned in Paris; priests refusing the oath of schism were being massacred or driven into cruel exile. The King, Louis XVI, was put to death, the twenty-first of January, 1793. The City of Lyons, faithful to Church and to King, could no longer endure the barbarous acts of the tyrants. A counsel was chosen to rule the affairs of the municipality; an army of defense was organized. John Mathias Loras was a member of the Counsel. The life of this reaction, however, was of short duration. Troops from Paris soon brought it to a close. Horrid reprisals were the order of the day. The ninth of December, 1793, Monsieur Loras was hurried to the Place des Terreaux and there made the victim of the guillotine.

While her husband was still in prison, Madame Loras attempted a supreme effort to save his life. The infant, Mathias, innocently nestling in her arms, the other children tremblingly grouping around her, she presents herself before the chief magistrate, Couchon, in tearful supplication that her little ones be not orphaned. "The name of your husband?" Couchon asked, while with angered eyes he scanned the list of the sentences pronounced the preceding evening by the Revolutionary Tribunal. "Citizen Loras," sobbed the affectionate wife and mother. "Citizen Loras," was the outcry, "Loras the royalist, the friend of the Pope. Away from me this she-wolf and her brood." A last effort was made; Madame Loras, with her sorrowing cortege, hastened into the presence of the Revolutionary Tribunal itself. Smiles greeted her; a letter was given with order that she herself carry it to the jail. "Your husband," it was said to her, "will soon be restored to you." Madame Loras believed that all was well with her; in joyous words she thanked the Tribunal and rushed her steps towards the jail. Refinement of human savagery! The letter was a mandate for the immediate execution of the prisoner.

Then a scene there was—a scene of magnificent Christian faith. It was the custom as a prisoner stepped forth from the

jail, in march towards the scaffold, that his request for some trifling favor be granted. Told to speak, Monsieur Loras, in a voice heard by all by-standers, said: "I ask that the Cure of St. Paul's, my parish, be brought to me." The Cure came; he was one of those who had taken the forbidden oath. "Monsieur le Cure," said Loras, "I know you have gone over to the deplorable schism that now desolates France, that you are outside the Catholic Church, in whose bosom I have always lived and wish to die. But I know also that in the presence of death even a schismatic priest can validly administer the sacrament of penance. I pray you to hear my confession." Drawing the priest aside, he made his confession, with quietest self-possession. The confession over, in a loud voice he said to the priest: "Please pardon me if I have spoken in public with so much liberty. God knows, I did not wish to cause you pain; but I sought to guard against the scandal that without this explanation my intercourse with you would have caused. I beg of you that you think of your own soul, and return to the Catholic Church. I am happy to die for the Church and in its bosom, confiding in the goodness of God towards myself, my wife and children. Bring to them my last farewell. . . . Onward." And onward was the march towards the fatal goal, the Cure walking side by side with the victim. To the Cure again were words addressed: "I pity you, Monsieur, from my heart; you are on the road to perdition since you are no longer within the Catholic Church; remember your soul." The exhortation was effective. The priest was converted from his error; and he it was who afterwards related the words spoken to him by the intrepid confessor of the faith, John Mathias Loras.

Before the fury of the Revolution had abated, it is reckoned that fifteen relatives, more or less proximate or remote, of the Loras family were put to death—among them a brother of John Mathias. Two sisters of Madame Loras deserve a special mention—Frances and Jane Michalet. The charge against them was that they were harboring in their home proscribed priests. "You are a fanatic," said the judge to Frances. She answered: "I am not a fanatic; I am a Catholic." "You believe those ravings about another world?" "I believe all the truths taught by the

Catholic religion." "Did you have mass said in your home?" "Citizen, no decree forbids this being done." Frances and Jane were condemned to death. On their way to the scaffold, with several other victims, Jane sat next to the doorway of the tumbril. At the junction of the street with a darkening alleyway, the keeper of the doorway, in a moment of compassion, pushed her into the alleyway, bidding her to run for her very life. Frances died the martyr—unaccompanied by her sister.

The Revolution in France was an era of martyrs. Fain almost should we hide from our view its cruel excesses, to see only the magnificent splendors of faith and piety which emblazon its annals.

The Loras family survives in Lyons. In 1899 the writer was the guest of its representatives. Forty were there to greet him; as many more were recalled by name; the patriarch of the reunion was Oliver Loras, a grandson of the martyr of the Place des Terreaux. One, too, was there, the chief of the house of commerce, which was the uninterrupted perpetuation of the business home from which John Mathias Loras in 1793 went forth to judgment and to death. The triumphant note of the reunion was the proud boast that among all the descendants of the martyr there was not one who was not a practical Catholic. "How could it be otherwise," it was said; "two saints are ours—the confessor of the Revolution and the Bishop of Dubuque."

Peace returning to France, Madame Loras bravely set to work to re-establish the commerce in which her husband had been engaged, and to rear her children into honorable citizens, and loyal Catholics. She died in 1833, leaving behind her, for sternness of character and fidelity to duty, a name full worthy of that of her martyred husband.

In the Loras household Mathias was the child of predilection. From earliest years his piety and his love of the things of religion foreboded a vocation to the priesthood which his good mother was willing to bless and nurture. He was sent to the presbyterial school of Ecully, where, as we have already said, he had among his companions the future Cure of Ars. From Ecully he repaired to the Seminary of L'Argentiere. In 1812 he was a student of the theological seminary of St. Irenaeus.

Ordained priest in 1814, he received as his first appointment a professorship in the Seminary of Meximieux, where, as again already stated, he had among his pupils Joseph Cretin, later his friend and fellow-laborer in the missions of America.

In 1817 he was the superior of the Seminary, holding that position until 1824, when he was transferred to the superiorship of the Seminary of L'Argentiere. In Meximieux, to the present day, the name of Mathias Loras is in benediction. Meximieux is a home of memories and traditions. The name of those who honored it, as masters or pupils, are precious heirlooms, often evoked to sustain piety and scholarship. To mention there, after the lapse of a century, the name of Mathias Loras is to challenge at once respect and admiration. Under his leadership the seminary reached a high mark in the number of its pupils, and, no less, in its growth in material equipment and intellectual brilliancy. To none, indeed, of those who at one time or another guided its destinies, after him who was its founder and first superior, Monsieur Ruivet, does Meximieux avow itself more deeply the debtor than to Mathias Loras. At L'Argentiere he was again the great master, the great builder. Edifices of artistic elegance rose into form. Programmes of studies were widened. Energies were awakened in teachers and pupils. L'Argentiere, famed before Loras took into his hands its reins of government, grew rapidly into still higher distinction.

The work of Loras in Meximieux and in L'Argentiere, if nothing else, well entitles him to the honor recently accorded to him, on the banks of the Mississippi, where, on the summit of one of the graceful hills encircling the City of Dubuque, towers a monumental edifice in the service of Christian education, named Loras Hall.

In 1828, Monsieur Loras had retired from the superiorship of L'Argentiere and was at work as a member of the Home Missionary Society of Lyons. In 1829 he was severing his many ties that bound him to the Diocese of Lyons and was accompanying Monseigneur Portier to the distant missions of Alabama.

For several years it had been the wish of Monsieur Loras to be a missionary in America. We have seen how this wish had

passed into a resolve, while he was serving as superior of the Seminary of Meximieux. His choice of America as a field of his apostolate, was due, no doubt, to the preaching of Monseigneur Dubourg in Lyons in 1815 and 1816 and to the fact that on his return voyage to Louisiana in 1817 he had with him as his companions and future co-laborers several priests and clerics from the Diocese of Lyons, some of whom we may believe were the well-known acquaintances and friends of Monsieur Loras.

Among them was the youthful Michael Portier, now, in 1829, back to Lyons, as vicar-apostolic of Alabama and the Floridas, and as Monseigneur Dubourg in 1815, in quest of men willing to share in his missionary labors. It was the opportune occasion, Loras said to himself, to make good his long-fostered ambition to be a herald of the Gospel in distant lands. The Archbishop of Lyons gave a reluctant assent; Mathias Loras was to be a missionary in America.

"God be blest," he wrote to his mother from Paris; "the sacrifice is made. What did I say? the sacrifice? The sacrifice will terminate only with the long mission to which divine Providence has now attached me." The sacrifice was all the more severe that in pressing his prayer for permission to make it, he was incurring the disfavor of the Archbishop, who otherwise had been his friend and protector. Of his last day in Lyons he writes: "I dined in the archiepiscopal residence, where the Archbishop received me very coldly." The Archbishop was loath to lose a priest of such distinguished merit as Mathias Loras.

Shortly after his arrival in Mobile, Loras again writes to his mother: "I confess with the candor of a son that several times I have begged from God that He send crosses to me, so convinced am I of their indispensable necessity, especially to a missionary. But at the same time, knowing my own extreme weakness, I have conjured Him to arm me with the courage and strength to bear them with Christian patience. Nevertheless, I have not been found worthy as, so far, I have few crosses to bear, though time may bring them."

Two priests, both former superiors of seminaries in the Diocese of Lyons, Loras and Mauvernay, and four clerics were the

companions of Monseigneur Portier on his journey to Mobile, where they arrived January 6, 1838.

The field of labor, opened to Monseigneur Portier and his companions was such as to satisfy the longings of the most self-sacrificing and zealous apostolate. It comprised Alabama and the two Floridas. Those regions, together with the Territory of Arkansas, had been formed by the Holy See into a Vicariate Apostolic in 1825, with Michael Portier as Vicar-Apostolic. In 1829 Alabama and the Floridas became the Diocese of Mobile, with the former vicar-apostolic as its first Bishop.

At the time of the entrance of Monseigneur Portier into his newly-formed vicariate, there was in East Florida the old Spanish-built Church of St. Augustine, and in Mobile, Alabama, a small chapel; outside of St. Augustine, where the descendants of the Spanish colonists of former years numbered some three thousand, insignificant handfuls of Catholics, scattered broadcast, singly or in insignificant groupings; and ministering to those Catholics three priests. The priests, however, belonged to other dioceses; the resident pastor of St. Augustine, to the Diocese of Charleston, the other two to the Diocese of New Orleans. All three were promptly recalled by their respective Ordinaries, so that for some time, until further borrowing brought him relief, the newly-consecrated vicar-apostolic was alone in the vast regions covered by his jurisdiction. Nor were conditions and prospects there unaltered, until Monseigneur Portier's homecoming from France, in the first month of 1830. Those truly were days in the history of the Church in the United States, when apostolic zeal and confidence in the future dealings of Providence were required or expected in the institution of new fields of episcopal or sacerdotal labor, days to remind the onlooker that the spirit and the hopefulness of the first days of the Christian apostolate were still vigorous of life among the disciples of the Saviour.

In the new era of his apostolate, the Bishop of Mobile had in Mathias Loras a most helpful auxiliary. Loras was at once named vicar-general, rector of the Cathedral, superior and professor in the College of Spring Hill.

The Cathedral was quite modest in its proportions, twenty

feet in width by thirty in length, sufficiently ample, however, for the time being to shelter the population claiming it as their spiritual home. It was the second edifice, the first having been destroyed by fire in 1827. Fortunately the Catholics in Mobile were French in language, offshoots from the early colonists of Louisiana. In this way the pastor was enabled to put himself immediately into the exercise of the holy ministry, even before he had time and opportunity to acquaint himself with the English language.

The College was an ambitious undertaking in those early days of the Diocese of Mobile. It was, however, typical of the zeal of the French missionary bishop, always in haste to have near him a centre of Catholic education, however slender its proportions, where vocations to the priesthood would be developed, and the more promising Catholic youths would be tutored to their duties as exemplars and leaders of their fellow-men. In the present instance an incentive to the upbuilding of an educational institution had come to Monseigneur Portier from an illustrious source. Again the Diocese of Lyons, in France, was serving him to good purpose. Cardinal Fesch, the bishop of his early days, was living an exile in Rome, since the downfall of Napoleon, and to Rome Monseigneur Portier had gone on a visit before returning in 1829 to America. The result of the meeting between the American prelate and the exiled Cardinal was the gift of thirty thousand francs in aid of a future College in the Diocese of Mobile. And so the College was opened, despite the threatening trials awaiting it. The clerics who had accompanied Monseigneur Portier to America, were the teachers, aided, no doubt, by some few lay auxiliaries more conversant with the English language; the students were youths from Mobile and adjacent regions; Loras, superior and teacher, had before his eyes in his dreamings of remote France an image, however subdued, of Meximieux and L'Argentiere.

Now and then, too, from his labors in the Cathedral and the College, Loras was the missionary at large, in search of Catholics scattered to and fro, through Alabama, at one time going northward as far as the banks of the Tennessee River.

From letters still extant, originally written to his relatives in

Lyons, between the years 1829 and 1837, we have glimpses of Loras' manner of life in the Diocese of Mobile.

He was always cheerful, delighted, particularly with the mild winters, the early springs, the flowery garden-fields of Alabama. He was always in the enjoyment of good health—the Lenten fasts, which he rigorously observed, leaving no twitch of headache, no lessening of corporal weight. Monseigneur Portier is always the hard-working apostle, the affectionate friend and father of his missionaries. The College of Spring Hill is his chief solicitude. In 1831 it had opened its courses with an attendance of thirty-eight pupils, of whom twenty-five are Catholics and thirteen Protestant. On the opening day in 1832 the roll counts seventy-two pupils. The Seminary Department, too, is giving encouraging tokens of life and hopefulness.

His missionary journeyings bring him to Bayou la Batrie, on the Mexican Gulf, where lived a tiny French settlement, with naught of Catholicity for many a year save lessons in the Catechism taught by three hoary-headed patriarchs. He visited Tuscalousa, Huntsville, Florence, and Moulton, and in each place formed the nucleus of a future religious centre. The visit to Moulton was especially rich in consolations, owing to the piety and social influence of a typical Catholic, O'Neil by name. Monsieur Loras had with him a fellow-priest, Monsieur Challon, quite proficient in the English language. Sermons, to which the general public was invited, were preached in the town hall; mass was said, and the sacraments administered in the hospitable parlors of the O'Neil home. The missionaries were treated with veneration. First communion was given to an old man, a convert brought into the Church through reading some of the good books "which the bishops in America seek with much zeal to distribute." "Our American Catholics," he writes, "eagerly receive the sacraments to accomplish what they call their duty." His mother is told "now in all truth you may say you have a son who is a missionary."

It is now the year 1837. A new era is dawning in the missionary labors of Mathias Loras, to which his work, heretofore in Alabama had been a fitting and useful preparation. Providence was opening to him the field in which he was to spend him-

self and be spent in the upbuilding of religion, until he was bidden in 1858 to his eternal reward in Heaven.

The Bishops of the United States, assembled in the Third Provincial Council of Baltimore, in April 1837, had been told that in the far North the limitless plains of Iowa were fast whitening to the harvest. They decree that the Holy See be petitioned to establish a See in Dubuque, and named Mathias Loras as its first Bishop. The Holy See hearkened to the prayer of the Council. On the twenty-eighth of July, 1837, Mathias Loras was appointed by Rome the first Bishop of Dubuque. The tenth of the subsequent December, he received, in the Cathedral of Mobile, from the hands of Monseigneur Portier the episcopal consecration. At once, without a preceding visit to Dubuque, he set out for France, to seek there for help, in men and money, sure before hand, that in the classic lands of missionary ardor, his call would not be in vain.

In his journeyings through France, he tarried a while in Ferney, and Joseph Cretin was pledged to him to be to him in Iowa what he himself had been to Monseigneur Portier in Alabama, his chief and most loyal co-laborer.

CHAPTER XIII.

JOSEPH CRETIN'S FAREWELL TO FERNEY AND TO FRANCE.

The fifteenth day of August, 1838, was a great day in Ferney. It was the festival of the Assumption of Mary into Heaven, the patronal day of the Parish of Ferney. The Cure spared no pains to honor it with all the solemnities that he could borrow from the ceremonial of religion, with all the opulence of pomp and beauty that his own fervor and the joyous co-operation of the flock could possibly evoke. Long afterwards was the day remembered in Ferney, and talked of all the more lovingly and pathetically that then, as not on the day itself, was its meaningfulness understood and cherished.

At the early masses communions were unusually numerous and the hymn-chanting by the communicants unusually heart-felt and exultant. At the high mass, several priests from the neighboring parishes filled the sanctuary. A celebrated preacher, Abbe Fayre, of the Association of Diocesan Missionaries, occupied the pulpit. The chanters, long the pride of the parish, reached their apogee in sweetest melodies. The Cure, the celebrant of the mass, was more than ever superb in dignity and gracefulness. It was the triumphant day of religion in Ferney.

At the evening services, the Cure himself was in the pulpit. He spoke with visible emotion. The theme was the Blessed Virgin, the love we owe to her, the grace and protection we obtain through her intercession. Suddenly the spoken words turned to the overruling Providence of God, whose will we must obey, in whom, whatever the overhanging clouds, we must ever put our trust. Then came the peroration: "My father and my mother have left me; but the Lord hath taken me up." Tears rolled down his cheeks; his tone of voice betokened his heart's profound emotion. The hearers sobbed in response unable, however, to divine the hidden secret of the speaker's soul.

"My father and my mother have left me; but the Lord hath

taken me up." Those, the words he fain would have wished the cherished flock to repeat to themselves on the morning of the morrow, when told they should be that their Cure and spiritual father had fled from Ferney.

After dark, under the management of the pupils of the College there was a brilliant display of fire-works; the tower of the church was all ablaze in figures of artful illumination. At ten o'clock all was over. The crowds had gone to their homes; the Cure was alone in his study-room. It was his last day in Ferney; the dawn of the morrow was to reveal him journeying towards Paris, on his way to Havre, thence to take sail for America.

Monsieur Cretin had decided that he should leave Ferney solitary and unheralded. What he was about to do was made known only to a fellow-priest, who, on the subsequent Sunday was to unveil to the parishioners the fact and the purposes of his departure. It was all typical of the manner of thought and of act of Joseph Cretin throughout his whole career. It was his, at all times, to hold in mind God alone, to care nothing for the rumors of men, be those in blame or in praise, to shun whatever might darken the vision of the main goal, which was to do, as he believed, what the voice of Heaven commanded or counseled. In the present instance, silence as to his departure was the wisdom of his piety. Were his flock to know that he was to leave them, they would have interposed protests and petitions. This might have shaken his resolve of supreme self-consecration. Unsuccessful in their effects to retain him they would be demonstrative of reverence and sorrow. This were a trial to his humility and self-abasement.

Not even in Montluel had there been a whisper that he was to leave Ferney, to leave France. Nor was he to pause there for a last farewell while on his way to Havre. Yet in Montluel there were those who loved him, as none others could love him, whom he loved as none others could be loved. There was in Montluel his sister, Clemence, the idol of his affection; there was there his father now nearing the close of his life, whom to cherish was his delight no less than his duty. The grief of separation should have been too heart-rending for them; he should not dare thrust

it upon them; it might, also, be too much for himself; he should not dare expose himself to the temptation. A route of travel that he easily could have taken in his flight led through Montluel; he chose another from which Montluel was remote.

The more immediate preparations for the long journey were to be hurriedly made during the night following the great celebration. Back in his study-room, first he read a letter, unopened during the day. It was from his sister, telling of an unexpected illness of his father: this was a new trial, a new occasion for an act of sacrifice. He wrote a letter to his friend Monsieur Boissinet, the chaplain of the Visitation Convent in Montluel, entrusting to him a few business affairs, and inviting him to be the consoler of the dear ones of his family when the sad news of his departure would have to be told to them. Bundles of letters were burnt, which now and then, within the past twenty years he was wont to read, treasured mementoes of his family, of his bishop, his friends and esteemed acquaintances. A small trunk was packed containing a few books, a few articles of clothing. It was now the breaking of the dawn; a prayer was said; the door of the presbytery was quickly opened, and quickly closed. A fugitive, unnoticed and unseen save by the driver of the modest cabriolet who otherwise knew not what it was all about, Joseph Cretin was on his oft-traveled road from Ferney to Geneva. He was in Geneva in time to take his seat in the public diligence leaving for the capital city of France by way of Nantua, and Dijon, and at an early hour of the morning of the seventeenth of August, he was in Paris, at the Hotel Montesquieu, where Monseigneur Loras and five other future missionaries were awaiting his arrival.

Why and wherefore the departure from Ferney, why and wherefore the mystery-wrapt manner of this departure? Let Joseph himself give the answer. It comes to us through the farewell letter written by him from Havre to his sister, Clemence. "My Cherished Sister:

Do you remember that a fortnight ago I told you to prepare your heart for a severe trial? You have not had to wait long to discover how opportune was the counsel. The illness of my father and the news no doubt already known to you, have come in

quick succession to fill your soul with anguish. How do you bear yourself and how is my father? To both questions I have been impatient to have replies before I should depart from France. I had asked, indeed, a friend to give me news of yourself and my father. A letter was addressed to me in Paris at the hotel I had indicated. It was presented there, while I was absent, and was refused. Later I claimed it, but nothing has come to me. I must resign myself to this further great sacrifice of entering on my journey in cruel uncertainty in your regard.

My dearest sister, I beseech you in the name of the faith in your heart, do not blame me for what I have done; do not sorrow too much over my departure. Console my father, or rather refrain from telling him of my absence. Could you bring yourself to believe that I acted with precipitation in a matter so serious? Ah, it is for a long time that I was preparing myself for this great sacrifice, foreseeing and weighing all circumstances, and striving to overcome all the obstacles nature was putting in my way. Often in my dreams at night and even in those of my waking hours, it seemed to me as I saw my father overwhelmed with grief, while on the point of leaving us forever, calling in vain for my presence to say to me his last farewell. I fancied I heard certain persons accusing me of insensibility, of barbarity, of the murder of my father, by going away from him in his old age. It would seem to me that you, too, believed as much of me. What, above all else, harrowed me was to see you in your grief, to think that I was leaving you without consolation on earth, alone and solitary. Nor was I insensible to the thought that I was about to escape as a fugitive from a place where many persons were sincerely attached to me, to whom I myself was no less sincerely attached. For an instant, all those varied considerations would bring tears to my eyes; but the thought of God blotted them away. His Providence seemed to be saying to me, that He would abandon neither my father nor you, that I could serve you better by my prayers than by my presence and my counsels, that I was not a priest for my own sake, nor for that of my relatives, that I should be, according to the example of the apostles and of so many other saints, ready to renounce everything for Jesus Christ, and that He would render to me, as He

had given the assurance, the hundred-fold in this world, and in the next everlasting life. Then I would feel my strength and my courage revive, and thus was I upheld until the present moment in my great resolve, as, I hope, I shall be upheld in it to the end. All this it is that will console yourself. I am quite tranquil, because my conscience is my witness that I have followed upon the ways of God. Therefore, instead of grieving rejoice that your brother is perfectly resigned to the sacrifices, however heavy, that God may require of him. Recall to mind the principles of your holy faith, the shortness of life, the value of souls, and you will know how to console my father.

Yes, I am to be a missionary in a country, where there are yet a large number of savages to be converted. I do not go there to search for gold, or to make scientific discoveries, or military expeditions. Were these my purposes men would applaud my departure from my native land. But I go away to do some little good, if God is willing that I be of use to Him. I desire not that I be spoken of. I will correspond with nobody but with you. God will pardon me that slight satisfaction; it will be a work of charity to console you. But what I recommend with instance is that you show to no one my letters. I should be timid of writing to you, if I were to think that any other but yourself were to see my letters. You will, now and then, give me the news of Ferney, when some news is to be had; I shall be always interested in that parish.

. . . For five or six months I had been taking steps to put into execution the attraction I had so long felt to consecrate myself to the missions. The favorable occasion had come. God allowed that things so disposed themselves that I could take advantage of it. Only some days before my departure, I learned that the necessary consent was granted to my request, though granted with much restraint. I hastily made some preparations; no one in Ferney, not even in the presbytery, having suspicion of what I had in mind. . . .

At the break of day I escaped as a fugitive. . . . I had not the strength to make resistance to manifestations of sorrow and sadness; the sorrow and sadness should have weighed even more heavily upon myself. This is why I did not make known

my intentions to yourself or go to see you. Your letters, your tears, would have been desolation of soul. . . .

You will say each day at least a decade of your beads for my intention. I will myself every day address some little words to Almighty God for the whole family. Let us love God and so live that we shall be together in Heaven. Kiss for me my father.

Your affectionate brother,

Joseph Cretin."

Meanwhile Monseigneur Loras had been in incessant toil in quest of help for his future labors in the Diocese of Dubuque. In Lyons relatives and friends were generous to him in contributions in money and the Society of the Propagation of the Faith made him the promise that his name would not be the lowest in rank on the annual list of its beneficiaries. In quest of missionaries for Dubuque he traveled from one diocese to another, from one seminary to another, with the oft-repeated story of the spiritual wilderness of Iowa, where, however promising the autumnal harvest, laborers were wanted to cast the seed into the soil. Of what happened in one seminary, that of Puy, we have the record which we quote: "Early in the spring of 1838, Monseigneur Loras visited the Seminary of Puy, and delivered before the seminarians an urgent invitation in order to induce them to accompany him to America. Deeply moved by the discourse and tears of the good bishop of Dubuque, whom he had never seen or heard before, Abbe Augustine Ravoux, then a sub-deacon, offered himself for the missions of America." And so elsewhere were the words of entreaty repeated, and so elsewhere were they heard, with the final result, that when, at the Hotel Montesquieu, in Paris, the roll was called, six were there, ready to follow him to far-off Iowa, two priests and four clerics.

The two priests were Joseph Cretin and Anthony Pelamourges: the four clerics were Lucian Galtier, Augustine Ravoux, Remy Petoit and James Causse. It was an interesting group, in the light of subsequent history—interesting especially to the Catholics of the Upper Mississippi Valley as they now see it in its backward perspective. Joseph Cretin was to be the first bishop of St. Paul; Anthony Pelamourges, the first resident

priest, the builder, indeed, of the Catholic faith in Davenport, Iowa; Lucian Galtier, the first resident priest of St. Paul, and the one who gave its name to the small settlement of his time, today the City of St. Paul; Augustine Ravoux, the long-time missionary of Minnesota, the long-time vicar-general of the Diocese of St. Paul. The other two, Remy Petiot and James Causse were to be less noted in the annals of the Church, though doing valorous service in the service of religion. Remy Petiot was to pass through many years in useful missionary labors in Iowa, Wisconsin and Illinois; James Causse was to be some time a priest of the Diocese of Dubuque, whence he was to return to France to wear there the habit of St. Francis, while still taking deep concern in the missions of America, and giving them counsel and aid whenever opportunity was allowed him.

Two days were spent in Paris. Joseph Cretin sought out the home of his student days, St. Sulpice. He writes: "I visited with extreme joyousness the magnificent new seminary of St. Sulpice, and my former masters, who received me with paternal affection. Very sweet memories were mine, as I entered the spacious and beautiful church, and I listened once again to the delicious chants so familiar to me in other years." All, however, was not so consoling to him in Paris. His own mass said in one of its churches, he waited to assist at the high mass and to hear the sermon. The small number in attendance in proportion to the population of the parish, surprised and grieved him. No doubt, his mind went back to better things in Montluel and in Ferney. The proofs were too visible that there still was in the capital city of France a survival of the evils inflicted upon religion by the "philosophies" of the eighteenth century and the Revolution that had followed in their wake.

On the morning of the nineteenth of August, our missionaries were in Havre ready for their ocean journey. There, however, they were compelled to tarry several days. The "Lion," the American brig upon which they were to embark, could not leave port, owing to storms and adverse winds. Those were the days of the sail-ship, when the weather overruled the will of the navigator. Right in the sight of the quays of Havre, an American brig had been dashed to pieces by the raging waves, with the loss

of its entire cargo, though the lives of the equipage were saved. The "Lion" courted the safety of the harbor.

Monseigneur Loras and his companions were pleasantly housed in the Hospice of the Sisters of St. Thomas de Villeneuve, the accustomed refuge of missionaries congregating in Havre. Within the one week it was sheltering eighteen missionaries, three bound for New Orleans, eight for other dioceses of America, and with those the seven of our own Dubuque group. And so, no doubt, it often was in other weeks of the year; so plentiful in those times the generous offerings of France to missions in foreign lands.

Joseph Cretin was busy writing letters. We have quoted from his farewell message. Together with this there went long and precise instructions to his sister, as to how she should care for her modest patrimony, as also for whatever was to be his own share in the family inheritance, when the Lord was to take to Himself their father. There went a letter to Abbe Boissinet, imploring him to be the consoler and the adviser of the loved ones in Montluel, and with it, under the one cover, ten others, to be remitted severally to other cherished friends. A last will and testament and a letter of procuration duly signed and attested authorizing the Abbe to be his representative and agent in the transaction of whatever temporal affairs he might later be concerned. All this was in full keeping with the well-known general characteristics of Joseph Cretin, always thoughtful and exact, to the minute detail, in the acquittal of duty and responsibility towards himself or others.

At mid-day, the twenty-seventh of August, the "Lion" signaled its readiness to heave anchor. A stout steam-tug drew it from its moorings, and bade it affront without fear the broadening seas. During the remainder of the day, and nearly the whole of the following day, the coasts of France were to be seen, and seldom, meanwhile, did the eyes of the missionaries turn away from the entrancing vision. Now and then hymns were sung, the "Magnificat," the "Ave Maris Stella," to the delight of their fellow-passengers, many of whom lent to the choristers the aid of their own voices. At last a farewell was to be said to France; distance and the shades of evening were

hiding it from view. It was France—and France was so much to them! One of them, no doubt Joseph himself, had written out the farewell chant and set it to a familiar melody: “France, for the last time, we see thy smiling shores.” The farewell was chanted; France hid away her fair hills and fields; America loomed up to their dreamings.

CHAPTER XIV.

THE VOYAGE TO AMERICA—FROM HAVRE TO NEW YORK.

In those days a voyage across the Atlantic was very different from what it now-a-days is. The American packet-boat relied on the winds and its canvas wings. There was talk of steamers soon to ply between Havre and New York. To console his sister, Monsieur Cretin tells her of the expected future when eight days may suffice.

We have long letters from our missionary to his friends in Montluel, telling of the journey from Havre to New York and thence across the Alleghany mountains to the Ohio River, on which he was to sail to the Mississippi—quaint and observant they are, interesting as descriptions of travel in the long ago of 1838, and interesting as they reveal the impressions of things and men in America made on men from other countries.

In the form of letters addressed to his sister, Clemence, Monsieur Cretin has left us a lengthy diary of his journey over sea and over land from Havre to New York, from New York to St. Louis, and, later, from St. Louis to Dubuque. The letters are to be read line by line by those who by close bonds of affection and reverence are drawn to penetrate to its depths the soul of the writer, and feel in vivid actuality its palpitations in the varied situations into which he was being thrown, while tearing himself from all wonted scenes and affections, and casting himself into the strangeness of lands and peoples heretofore unseen and unknown. Interesting, too, are they if we would, so to say, touch with the finger the modes and systems of travel across oceans and continents at a time that now seems so remote from our own, however few comparatively the intervening decades of years, so vast and far-reaching the changes introduced by modern ingenuity of mind and hand.

The purpose of his letters, opened and closed almost day by day, the writer tells us, was to give consolation to the loved ones

in Montluel by the reiterated assurances that he still cherished them, despite his abrupt and apparently unfeeling separation from them in obedience to what he persevered in believing to be the voice of God; and, also, to assuage his own sorrowing by the only means of converse now at his disposal. He had bidden farewell to France, to Ferney and to Montluel, solely and exclusively, he wished himself and others to know well, because in so doing he was serving more plenarily the designs of divine Providence. It was all for God—for God alone.

In 1838 steamships were already plying between England and America; none were westward bound from France. Our missionaries were aboard a sailing ship of American ownership, manned by an American captain and American sailors. Our writer calls it "*un grand navire*"—"a great ship." Yet it was only one hundred and twenty feet in length by twenty in width—the merest pigmy side by side with the leviathans of more modern days. Our missionaries were charmed with the ship and its equipage. "The Captain," our writer tells, "is a delightful man; so is his mate; not a curse or oath is heard; orders are given and executed without anger or excitement." A deck-cabin, fifteen feet in length by twelve in width, was by day the parlor and the dining-room of the missionaries, by night the restricted though comfortable sleeping apartment—the roof or upper deck affording in fine weather pleasant and commodious quarters for outdoor life and sight-seeing. The food was satisfactory: live-stock was carried aboard the ship to allow an adequate supply of fresh meat. It was a change, however, from the usual French table, that gave room to salutary acts of self-denial. Meats were too frequent, and altogether under-done; soups were too few; milkless tea and coffee were unwelcome substitutes for the light vintages of the native land; soiled lips and fingers called in vain for the cleansing napkin.

The passenger list of the "*Lion*," cabin and steerage included, rose to a high number. The steerage was a large contingent of Alsatians, together with a fair-sized knot of French people from the neighborhood of Besancon—all in search of permanent homes in America. All these were Catholics, good, loyal Catholics; they and the missionaries soon were as one family. Many of

the Alsatians spoke French as well as German. All were singers; and their chants, now religious, now more mirthful of strain, were the harbingers of shining sun and calmed seas, as their silence betokened the tempest and the billow.

Weather permitting, mass was said every morning, many of the passengers assisting as best they could from their own part of the deck. On Sundays, when it was possible, there was mass, to which all Catholics were convoked, the singing of hymns, and a sermon. There was one christening, the new-born babe receiving with other names that of the honored ship "Lion." Monsieur Cretin was appointed the catechist, and he would have around him a goodly band of little ones to whom he would teach the holy lessons—a task, he writes, which he loved so much to perform at Ferney, which he never, he adds, confided to others.

It was for the missionaries as if they were back in their seminary. There was "a rule of life" marking the hours of rising in the morning and of retiring to repose at night, the hours of prayer and of meditation, the hours of study and of recreation. The one theme of study was the English language, the need of which was fully understood.

Again and again Joseph refers to his father, asking himself whether this loved parent is still among the living, whether he has pardoned the precipitate flight of the son upon whom he had lavished his affections. "I went away with confidence in my soul," Joseph writes in excuse for his flight, "remembering the answer made by our Lord to the young man whom He was calling to Himself, and who requested that he be allowed first to go and bury his father. Nevertheless, Jesus Christ was not barbarous. If you have the spirit of the Gospel you will easily forgive me and justify my behaviour. For my own part I believe I have followed the will of God and I am tranquil. I intend to do all that is possible for me to respond better and better to the responsibilities of my sublime vocation." And at another time, the ninth of September, he puts on paper these words: "I have been very anxious about my father since the morning of yesterday, the eighth of September. Shall I have news about him on my arrival in New York? I pray often for him. Does he know of my departure? What does he say of it? Sometimes I have

dreaded his malediction. Oh no, God will have granted him thoughts more Christian-like."

Strange those words in view of what at the time was happening in Montluel; remarkable the coincidence! It urges us to the belief that times there are when under a supreme pressure souls move souls despite distance in material space. Joseph Cretin is very precise in his language: "I have been very anxious about my father since the morning of yesterday, the eighth of September." He was on the Atlantic ocean, far away from Montluel, far away from France. Well, on the morning of the eighth of September, his father in Montluel was entering into the agony of death, meanwhile calling piteously for his absent son. The sacraments were administered to him, which he received with most fervent piety. The evening came. One who stood at his bedside wrote: "During the night between the eighth and ninth of September we were near him, Abbe Scipion and myself (Abbe Morel), both his nephews, both priests. We made it our duty to be of assistance to him. At three o'clock, in the morning he fell into a momentary repose; then he began to pray; but from time to time anguished signs would escape from his palpitating bosom: 'Joseph, my Joseph,' he would exclaim, 'I never again shall see you. Oh my God, accept this sacrifice.'"

We resume our narrative of the voyage. Storms were frequent and violent. At one moment the ship was buried in the yawning trough; at the other it was lifted on the breast of the mighty billow. The suffering, the fear among the passengers, were intense. Joseph's friends, the Bishop included, were the victims of sea-sickness; Joseph himself was never ill, was never absent from a meal. One storm particularly was of extreme severity. It was met after the "Lion" had crossed the Banks of New Foundland and was approaching the coasts of New England. As captain and passengers were afterwards able to learn, several vessels, some even stouter than their own, were victims of its fury. Our missionaries, however, at no moment were affrighted. They put their trust in the "Star of the Sea," whose praises they chanted when peril was nighest, and in their companion of travel, St. Assian, martyr of the Catacombs, whose

body Monseigneur Loras had received in Rome as a gift from Pope Gregory XVI to the new Diocese of Dubuque.

On the evening of the ninth of October the guests of the "Lion" espied the long wished-for shores of America; the tiresome voyage across the Atlantic was nearing the end. Our missionaries intoned the "Te Deum," the joyful music of which was at once caught up and re-echoed by their Alsatian friends on the fore-deck. Not, however, until the afternoon of the twelfth were they treading the soil of the New World. Adverse winds, official formalities to be gone through, difficulties of dockage, interposed unwelcome delays. The Bishop himself was more fortunate. He was allowed to step ashore a day sooner than his companions. When, later, he met them on the quay, lodgings were already prepared for them, some to be in one place, some in another—Monsieur Cretin and one of his companions being bidden to go to a private boarding-house where comfort and exquisite civility awaited them.

There was much to be seen, much to be wondered at in the great metropolis of America that New York was even in the year 1838. It was assuredly to our missionaries the New World, to most of whom, if not to all, we may well presume, America was heretofore known only through the imaginative recitals of Rene de Chateaubriand, letters in the Annals of the Propagation of the Faith, and the familiar chattings of Monsieur Loras aboard the "Lion." Joseph, in picturesque detail tells of his own observations in New York, and rehearses his several impressions received therefrom—impressions such as we well might expect to hear from a Frenchman, who while seeing things before him cannot hold his mind aloof from the vision of things as he knows them to be, for better or for worse, in his own loved land.

The activities of navigation in the harbor were astounding. Steamers and sailing vessels from all nations on the globe encumbered its docks or ploughed its waters. The frequency of transports rushing their crowds day and night between New York and Brooklyn on one side, between New York and the coasts of Jersey, is a sight never to be forgotten. New York itself is described as the largest city in America with a popula-

tion of two hundred thousand souls. It wears in no way a foreign aspect. As some distance from the shipping quarters one would believe oneself in a city of France, Dijon or Toulouse, for instance. The streets are of good width; quite dirty however. The streets do not correspond with the ideas that had been given out of American cleanliness. It is true, however, that in the interior of the homes everything is very clean and neat. The floors, usually of wood, are, even in the homes of those in more moderate circumstances, covered with expensive carpets. What is strange, however, to Frenchmen is the manner of meals, even on festive occasions. No napkin is at hand; there is no change of plates; meats and vegetables, one supply after the other, are heaped upon the same plate. The forks have only two prongs, so that for the eating of vegetables the knife must be put under contribution. There is little variety of foods; generally one enormous piece of meat, quite under-done, from which large slices are distributed to the guests, to be replaced by others, if need be apparent. The sameness of food, the manner of consuming it, cannot be conducive to health. The statistics of mortality in New York show an alarming average of shortened lives. Is not the dining-table one of the causes?

Building stone is scarce in or around New York. Shops and residences are constructed of brick. The costumes of children and of adults are exactly similar to those in France. Negroes, mostly employed in menial work, are numerous; they dress in the same manner as the whites. Many streets are bordered with trees, in the fashion of the boulevards of Paris; the trees, however, whether for lack of good soil, or because of the smoke-charged atmosphere are poor of growth. A public promenade ground, near the quays is planted, strange to say, with weeping willows, as if in warning to newly-arriving immigrants that their stay in life will be short. Fires, often destroying whole squares of houses, are frequent, indeed, of such common occurrence that slight attention is paid to them save by those immediately concerned. The absence of public monuments, so numerous in European cities, is very noticeable; the newness, however, of everything in America gives the reason. Monsieur Cretin should have wished to visit the chief prison of New York of which he

had heard much discussion in France, on account of the methods of punishment adopted therein—solitary confinement. He failed in his purpose, but he puts on paper his own views of those methods, which he believes too cruel in its treatment of its victims and unefficacious in its purposes of reform.

The sanctification of the Sunday is most edifying. Everywhere reigns a profound silence. Churches, representing the many sects so numerous in America are met with in all quarters of the city.

New York has seven Catholic churches. In all of them the services are well attended, the men there being as numerous as the women—men, seemingly, even more numerous than women. The parishioners are very generous, building churches and maintaining them in excellent condition out of their private means. Similar generosity it is to be feared, would not be found in France. There the government is relied on for the support of public worship. Everything is very edifying in the churches in New York save that there is no participation in the services by the laity; no general chanting of religious melodies in sanctuary or nave—all chant being entrusted to the organ and to a few men and women in the gallery. Monsieur Cretin dined one day with the Bishop of New York, and the coadjutor. The Bishop is a Frenchman, Monseigneur Dubois; the coadjutor (Bishop Hughes) is a man full of merit. Several schools, in the charge of Sisters were visited; all the pupils were charming, seemingly most docile, most pious when in the Church.

In praises given to the Catholics of New York, the exception is the French portion of the population. There are thousands of them; yet they have no church of their own as do Catholics of the English language or the German. The fault is their own. They are lacking in generosity towards religion, remembering too much the customs of France, where dependence is put on the government; nor are those who emigrate to America the representatives of the better class of the Catholics in France; rather do they reflect the atmosphere of its less religious elements.

Monsieur Cretin tarried in New York full fifteen days, meanwhile putting his time to best profit by sight-seeing, visits to homes where he knew a welcome awaited him, studying in every

accessible mode the English language, at one time, on a Sunday, crossing over to a large island in the Bay (Staten Island) to fill the place of a priest absent from his charge. Throughout all it was torment to his mind that he was receiving no news from Montluel or Ferney. One letter was handed to him as he was about to step ashore. Is it from Montluel, he anxiously queried. No—it was from a Sulpician priest of Paris who had better learned how to discover him in his land of exile than others from whom he more longingly sought a message. So he comforted himself in prayer. Writing on Rosary Sunday, he tells that he had on that day recited four full rosaries, one for those in Montluel, one for the flock he had left in Ferney, and another for the flock he was soon to have in Dubuque, and still another for his own self, that, through the intercession of Mary, God grant to him the virtues needed for a truly apostolic ministry.

The twenty-seventh of October Monsieur Cretin began his further westward journey, to the goal of his heart's wishes, Dubuque. For several days in New York he had been without his companions of travel. Monsieur Loras had gone to Baltimore taking with him his five other wards. Four of them, Messieurs Galtier, Ravoux, Causse and Petiot, not yet ordained to the priesthood, were placed in the College of Emmitsburg, there to complete their theological studies and advance themselves in the use of the English language. Monsieur Pelamourges, already a priest, was given a temporary home in some hospitable presbytery in the Diocese of Baltimore. Monsieur Cretin only was to accompany the Bishop to Dubuque. They were to meet in Philadelphia, and thence be fellow-travelers.

CHAPTER XV.

A JOURNEY FROM NEW YORK TO ST. LOUIS IN 1838.

Travel from the Atlantic seaboard to the Mississippi Valley was very different from what it is now. Today the journey is made within twenty or thirty hours. In its course there is no break or interruption; every comfort accompanies it; every token of cultured civilization bedecks its succeeding stages; one scene, whether that of well-subdued fields, or that of majestic cities, succeeds the other in kaleidoscopic quickness and variety, each one seemingly surpassing the other in the beauty and the grandeur of its unfoldings. In 1838 Father Cretin was making all haste to reach the goal of his travel; yet from the time of his departure from New York to that of his arrival in St. Louis a full month went by. Leaving New York the twenty-seventh of October, he was in St. Louis the twenty-seventh of November. The country his eye surveyed was almost in its entirety a wilderness; where soon afterwards great cities were to arise struggling villages dotted the landscape; delays in the journey were inevitable; obstacles to be overcome were innumerable. Marvelous, indeed, the developments that have glorified our North American continent while barely three-quarters of a century were passing.

Descriptions of railroad, canal and river, as read from his diary, give sufficient intimation of the route taken by him in his westward journey. It was, no doubt, the route commonly travelled at the time by wayfarers from New York to the Ohio River—from New York to Philadelphia, the Pennsylvania Railroad; from Philadelphia to Columbia on the Susquehanna River, the Columbia Railroad; from Columbia to Hollidaysburg, the Eastern Division of the Pennsylvania Canal, one hundred and sixty-two miles; from Hollidaysburg to Johnstown, the Portage Railroad, thirty-six miles; from Johnstown to Pittsburg, the Western Division of the Pennsylvania Canal, one hundred and four miles; from Pittsburg to St. Louis, the Ohio and the Mississippi Rivers.

At ten o'clock on a Saturday morning, the twenty-seventh of October, Father Cretin is aboard a splendid steamer, ready to ply its wheels through the placid waters of the Hudson. For three hours the steamer ascends the river beneath a cloudless sky, radiant with the scintillations of a brilliant autumnal sun. For the first time Father Cretin is able to contemplate American country scenes. He is charmed with what he sees—along the shores manorial residences, the facades of many adorned with stately columns, numerous islets, equally sites of pleasant homes, forests intermingling the darksome pine and fir with the rich golden hues imparted by the waning summer to the leaves of the oak and the maple. After three hours of delightful navigation, the steamer is at its landing-place, and with surprising celerity, through ingenious devices, passengers and luggages are put into the coaches of the railroad train. An agreeable happening—seated side by side with Father Cretin in his chosen coach is an American gentleman, a Catholic who had spent some years in France. There was little time for loneliness, or even for much silent observation of wayside scenery; the medium of conversation was the French language; the theme fair France itself. Wide-reaching forests of cedar, oak, chestnut, swamps and streams crossed by frail supports of timber eighteen or twenty feet in height, fly by at the rate of thirty-five miles an hour, and, three hours passed, the train is on the bank of the Delaware, and soon afterwards in Philadelphia.

Philadelphia reveals itself far cleaner and more beautiful than New York. The streets and avenues are magnificent, some few of them a league in length. The houses are, indeed, built of brick. Some of them, however, are handsome and even stately, especially so that of the unpatriotic Frenchman Girard, who from a simple sea-faring boy, rose to be the possessor of an immense fortune, none of which went to his family or his native land, all of it turned into a citadel of irreligion. The Catholic churches in Philadelphia are handsome and well-appointed, especially the church of St. John; and within their sanctuaries the sacred offices are performed in worthiest manner. The clergy are admirable. Where our traveller said mass, there was a large attendance at the holy table, as many men as women. He dined

at the residence of the bishop (Francis Patrick Kenrick) who had among his other guests two gentlemen and one lady, refugees from St. Domingo. The afternoon of the Sunday was spent in visiting other parts of the City; the evening, far towards midnight, in reading newspapers from France, which were put into his hands, in one of which there was a reference to himself—no doubt to his departure from France.

At eight o'clock, the morning of Monday, he was at the railroad station in time for the west-bound train. Here a puzzling situation was in waiting. By previous appointment, Monseigneur Loras was to be at the station, coming thither from Baltimore, and thence to take with him Father Cretin as his fellow-traveller. But Monsieur Loras was not there, and without him Father Cretin, besides being unfamiliar with the English language, had no tickets for the journey, and only a purse of most slender weight. As best he could he gave explanations; the kind-hearted train manager allowed him to pass. The question of tickets was again taken up as he was boarding the canal boat. This time he called for the passenger list, and discovering there places prepaid to Pittsburg as yet unoccupied he pleaded that one of those places belonged to him, as no doubt it did; again his word was his ticket. And so was it again and again, on three or four other occasions before he was to arrive at Pittsburg. Those repeated acts of trustful courtesy were to him delightful introductions into the social life of America.

At five o'clock in the afternoon of October twenty-ninth he boarded the canal boat. It was crowded to the utmost with travellers. Travel was very slow; the sluices to be passed by numbered nearly a hundred; at times the boat tied up to the bank for a whole night. Yet the journey was interesting. It was an opportunity for Father Cretin to study anear the temper and the habits of Americans, to make essays in the use of the English language. It was all very charming to him—so much so, he declared, that certain unfavorable impressions towards Americans formed in his mind during his sojourn in New York were dispelled. He admires the orderly coming and going of his fellow-travellers, their deferences from one to the other, the confidence put into their reciprocal relations. Clothes and valises

were piled one upon the other, especially as night bade to slumber, without being lost or stolen; the declaration of each one to the steward as to how many meals had been eaten, when payment was to be made, was the sole basis upon which their indebtedness was counted. Truthfulness of word, confidence in the purposes of others was accepted by him as a national characteristic of Americans, and his esteem of them grew higher and warmer. Especially does he praise the regard of men towards the women with whom they are thrown into association. A few things, however, he censures; table manners are rude; eaters gulp down their food in a hurry, as if pursued by a fierce enemy; there is no time for friendly exchange of words; napkins are totally absent on all occasions. Some passengers understood a little of the French language, and Father Cretin understood a little of the English; so chit-chats were essayed. Many the questions about France, especially about its great soldier Napoleon, seemingly the hero of all history, the greatest man that ever lived. Father Cretin is candid to narrate that he was pleased with what was said, and readily exalted France and Frenchmen. The chorus of praise was now and then broken by a Presbyterian minister, who referred to the Revolution as a typical manifestation of French character and tendencies, and saw hope for France only in the spread of Protestantism among its people, an encouraging sign of the times being the apparent willingness of the King, Louis Philippe, to unite his children in marriage with Protestants.

Perhaps, he writes, he will be tempted to make from Pittsburg a hurried visit to Washington, which he much desires to see. Manifestly he had in this instance no map of the United States before his eyes. Other instances of similar mishap occur at other moments in his journeyings, as when he ventures guesses at distances between geographical points. His errors, however, always favor the vastness of the country. He writes of leagues; perhaps he believed miles, of which he was hearing, to be leagues.

In the afternoon of the third of November, he is in Pittsburg. From the quay he perceives a tower topped by a large cross. He hastens to the nearby presbytery, where an agreeable surprise awaits him. Monsieur Loras is there to greet him. The Bishop

had for one reason or another followed another route after leaving Baltimore, probably that of the Cumberland Canal from Washington to Cumberland, and thence the Baltimore and Ohio Railroad to Pittsburg. All is well that ends well; no further separation was to occur between Loras and Cretin.

There was to be a delay of ten days in Pittsburg. Boats were in expectation of a rise in the waters of the Ohio River.

Pittsburg reminds our writer of St. Etienne, a great centre of shops and factories in France, not very far from his own Mont-luel. In Pittsburg the sky is darkened by smoke, and wherever one turns on its streets one is deafened by the noise of the steam machine. And all this, he remarks, amid regions yet barely touched by the footsteps of human populations. Sunday, he sings the high mass in the principal church of the City, and soon afterwards mounts to the deck of a magnificent steamer, which will bring him to the quais of St. Louis.

Cincinnati is the next stopping point of importance. This city is very beautiful, and is moving rapidly forward. Already it has a population of thirty thousand. Besides the river there is a canal to give it superior commercial advantages. One hundred steamboats were seen in the port; eighty had been counted in Pittsburg.

At Louisville there was an unexpected pleasure, a meeting with the venerable missionary, Stephen T. Badin, the first priest to be ordained in the United States. Father Badin was remembered from a visit he had made to the Seminary of St. Sulpice during the student days of Joseph Cretin. At the time of the meeting in Louisville Father Badin had spent forty-five years in America. When he had first seen Louisville it was a village of some thirty cabins. Now it was a city of six thousand houses—among them a hospital served by Sisters of Charity. A week before Father Cretin's passage, the Bishop (Benedict Joseph Flaget of Bardstown) had administered there the sacrament of confirmation to a class of one hundred converts.

Ascending the Mississippi from the junction with it of the waters of the Ohio, the steamer stopped at Cape Girardeau. As it approached Cape Girardeau a church was descried, a beautiful cross surmounting its steeple. "How consoling the view of the

Cross," writes Father Cretin, "when for a long time it has not been seen!" The pastor was in the crowd at the landing and quickly recognized the priestly garbs on the deck of the steamer. Loras and Cretin were charmed and edified by his conversation with them. The parish of Cape Girardeau comprises some three hundred souls. The people are descendants of early Louisianians and speak the language of France. There is in the village a school in charge of three Sisters of St. Joseph. Farther up the Mississippi another Catholic settlement was descried equally composed of French Louisianians, that of St. Genevieve.

On the eastern bank of the Mississippi, somewhere above the Mississippi, were camped two thousand Indians, to be soon followed by three thousand others, all Creeks from Georgia, who by order of the United States government were being transported from their former homes to some far Western territory. Of course Father Cretin was deeply interested in their lot, and he made many enquiries with regard to them. They were sullen in appearance, discontented, angered, under the exile they were suffering. Why, Father Cretin asks, does the government hold to the policy of tearing away its Indians from abodes which they cherish, to drive them into strange and unknown lands instead of leaving them where they are within specified limits, and there working for their material and moral improvement? The problem here confronting him will later come more immediately home to him, as the most serious obstacle to their civilization and their conversion to the Christian religion. Something else should be expected from a country so boastful of the protection and freedom it affords to its inhabitants.

Thereon, Father Cretin notes as further instances of contradiction between theories and practices with regard to popular liberties in America, the treatment allotted to Negroes. Nearly all are slaves, bought and sold as mere beasts of burden, and even when freed from servitude, excluded from social commingling with the white population, set apart by themselves, as inferior beings, in the churches.

Otherwise the journey has its pleasant features. The steamer is a floating palace. Accommodations for travelers afford every comfort. Passengers are kind and courteous to one another.

To judge from those around them, Americans are permeated with deep feeling of religion. Even aboard the steamer, the Sunday is observed with marked cessation of amusement or boisterousness of any kind. A chapter of the Bible, a page of a book on religion is read aloud by a volunteer, a man or a woman, and is listened to with every token of respect. As to positive belief however, into truths of revelation, or reasons for affiliation to one church or another, there is little or nothing, so far as answers to discreet questionings might indicate. All is vagueness or uncertainty.

What often evoked the smiles of our two travelers, and now and then startled them into fear, was the fierce rivalry in speed between the several steamers navigating the rivers. It was an issue of supreme importance which one should lead the other; and when one was lodged on a sand-bank, or stopped by a submerged trunk of tree, it was unpyting hilarity from crew and passengers on the decks of the other. The scenes were utterly bewildering to our gentle-minded and cautious Frenchman. Wrecking, too, and losses of life were not infrequent. More or less affrighted by what they were hearing of this, they were bidden by a fellow-traveler from New York to take comfort from his statement that such accidents as they dreaded were now much lessened in number from what previously they had been. At the present time, only one steamer out of the thousand upon the rivers of the United States was wrecked each month, and the loss of human life within the same period of time did not exceed two or three hundred persons. This statement, Father Cretin timidly remarks, was not reassuring.

Meanwhile the Fremont, the steamer bearing the travelers, was moving slowly on its journey. It was late autumn. The waters were low; sand-bars, floating and sunken trees were many. Often the steamer tied up at night to the adjacent bank; days were lost in extricating it from unfortunate driftings; prolonged stoppings were allowed at towns and villages; the Mississippi was covered with blocks of floating ice—these, it was said, coming from the Missouri River, which draws its waters from far-northern polar regions. At last, at the close of a fort-

night since the departure from Pittsburg, the steamer fastened to the wharves of the City of St. Louis and our travelers hurried to the enjoyment of the gracious hospitality awaiting them at the residence of its bishop, the Right Rev. Joseph Rosati.

(To be continued.)

THE HOUSE OF THE GOOD SHEPHERD IN ST. PAUL, A RETROSPECT OF FIFTY YEARS.

The world at large has a very limited, and often a very untrue, conception of the work of the House of the Good Shepherd and its methods of reclamation. This institution means for too many persons nothing more than a detention home or prison-house, devoid of all pleasure and cheer and hope, with no possibilities of improving a defective character or imparting the essentials of true education. Investigation would prove how erroneous these opinions are, and a single visit would be sufficient to dispel these wrong notions and false fancies, and even prejudice, where it may exist. You have but to enter the Home, and immediately you perceive that serenity born of spirituality, a spirit of industry visualizing itself in the expression of joy and contentment apparent everywhere, a feeling of satisfaction springing from confidence—all evidence of Christian character in its proper development. Enter that bright, cheery room in the Juvenile Department and you will see a number of girls, should they not be busy in the school-room, engaged in dress-making, embroidery and lacemaking. The many beautiful designs seen there are the result of their handiwork. The girls in this department have been placed here either by parents or guardians or committed by the Juvenile Courts. No one could say that they are depraved. Many of them have very noble qualities. Their nature is still pliable and readily renders itself susceptible to higher influences. The most of them have never had occasion to learn the principles of right living and have never been taught to discipline their will. Once they realize that true happiness is to be found only in goodness and that only a good character commands respect, seeing these truths exemplified in the person of their superiors, they render themselves docile to the discreet and kindly guidance of the Sisters, and their progress in upbuilding their character is constant and promising. They are usually of a vivacious disposition, and the process of

reclamation must consist in directing their energies into profitable channels and weaning them away from the excessive frivolity and love of excitement in which they had been accustomed to dissipate them. The older girls of this class are employed in the laundry and in the sewing room and are taught domestic science. As a reward for good deportment and application, those who have sufficient talent are instructed in the various departments of music. They are also encouraged in preparing frequent entertainments, because of the educational and recreative advantages these afford. To these social diversions they take pleasure in inviting the "Mothers," as they affectionately call the Sisters.

The little girls of the Preservation Department are also taught every profitable employment that will equip them for a useful and self-sustaining career. They are likewise instructed in those arts that make for refinement of character.

All are given that true and balanced education which consists in the development of mind and heart. They are made to understand that the full enjoyment of life is to be had only in seeking after the things that are ennobling and uplifting, and that this enjoyment can only be had after eliminating from the soul all that is vicious and degrading, strengthening the spirit through that self-denial which leads to perfect self-mastery.

In looking back over the past fifty years, one cannot but feel that the patience and devotedness of the Sisters has been rewarded in the redemption of many precious souls and that their portion will be the hundredfold promised to those who have left all to follow the Master. More than four thousand souls have passed through the door of the Fold since its foundation in St. Paul. One hundred and four of this number have been received into the solitude of the Magdalens, and many girls of the reformatory are now honored wives and mothers. Of the children educated in the Preservation Class since the year 1897, one hundred and nineteen, after having occupied honorable positions, are now married and recall with pleasure and gratitude the happy days spent in their Convent Home. All these evidences offer a convincing proof of what the Good Shepherd is accomplishing for the benefit of humanity.

The Convent of the Good Shepherd commemorates the fiftieth

anniversary of its foundation in St. Paul on May 21, 1918. Though the annals of these fifty years represent but a small unit in the life of this institution, as it shall be more completely developed in its future history, yet it is a story of singular completeness inasmuch as it reflects with a striking similarity the story of the Saviour's life in His nativity, His ministrations, His trials and derelictions, His cross and triumph.

The observant historian must note that in the life of the Church is repeated the life of her Divine Founder, not in an idealistic, but in a literal sense. When St. Paul speaks of the Church as the Body of Christ, he implied that she is more than a mere union of individuals who accept the doctrine of Christ. He foresaw with prophetic vision that the Church would have portrayed in her development the distinguishing incidents of Christ's life. "Jesus Christ still lives upon earth as surely, though in another and what must be called a mystical sense, as He lived two thousand years ago. For He has a Body in which He lives, a Voice with which He speaks. As two thousand years ago He assumed one kind of Body by which to accomplish His purposes, so He has assumed now another kind of Body in which to continue them." History verifies the parallel. And what is true of the Church at large is also exemplified in the various organizations within the one great organization—the different religious orders, whose individual members have consecrated themselves to a life of imitation of the Master and to a co-operative carrying out of His mission and designs.

The Order of the Good Shepherd was instituted with the primary object of helping to realize the work of the Redemption and to identify itself with the great purpose of the Saviour in becoming incarnate—the emancipation of sin-fettered souls. "I have given you an example, that ye should do as I have done unto you."

The example was humiliations and suffering. Through these Christ redeemed soul and body, and these are the price that God exacts from those who would reclaim fallen nature after the example of the Redeemer. "The disciple is not above the Master. They have persecuted Me and they will persecute you." When Christ's Body suffered it suffered as a whole, but spe-

cifically the suffering was in some particular member—the heart or the head or the hand. It is true the suffering could be still more specifically localized in the minute nerves or cells that composed those members, but we do not usually do this. So with Christ's mystical Body, the Church. The suffering may be general or in some particular member of the organism. But the attack is usually aimed at the body general and the entire body suffers in sympathy.

If the Sisters of the Good Shepherd have been an object of vicious attack from the Church's enemies, more than any other Catholic institution, it is because they are promoting a work which is most hateful to the common enemy of mankind, and this because it is dearest to the Heart of the Redeemer of mankind. They represent that Heart, more than any other institution in the Church. In the parable of the Good Shepherd our Saviour best expresses His spirit and mission. Is it not strange that after Jesus had concluded that beautiful story, He should have been accused by many of His hearers of having a devil and of being mad? No, it was not through Christ that the devil spoke and worked. He came primarily to save sinners, and His sympathies went out most largely to the weak and erring, dyed deep purple by the multitude of their sins. The true spirit of Christ's Heart is most characteristically portrayed when He is confronted by a Samaritan woman or a Magdalen or a blind man. "Go in peace and sin no more." The Sisters of the Good Shepherd have received that spirit through their founders, Blessed John Eudes and Venerable Mother Mary of St. Euphrasia Pelletier. They have become the mediums of the pulsings of that Divine Heart and are extending the vibrations of Its sympathies into the hearts of the lowly and fallen, teaching them how to bring their hearts to beat in harmony with the great Heart of Jesus in purified love. Father Eudes was the first to promote devotion to the Sacred Heart, even preceding Blessed Margaret Mary in establishing this devotion. Pope Leo XIII gave him the title of "Author of the Liturgical Worship of the Sacred Heart of Jesus and the Holy Heart of Mary." He erected many confraternities in honor of the Sacred Hearts of Jesus and Mary. He realized fully what was the purpose of the congregation he

established and he breathed the spirit of the Sacred Heart into it from its very infancy. What congregation or institution in the Church is more representative of the Heart of Jesus or has a greater claim upon It than that of the Good Shepherd?

And since the sensitive Heart of Jesus suffered most keenly and constantly above His other members through ingratitude and indifference and calumnies, and even through physical violence it is to be expected that the organization which is established to carry on the work most expressive of the desire of His Heart, should be subjected to the same sufferings.

Suffering is ever the price of souls. The Sisters of the Good Shepherd are endeavoring to purchase souls the most abandoned and hopeless, and they are doing so with their very life's blood. It has been decreed in the laws of divine economy that souls must be redeemed by vicarious suffering. If they appreciate the value and necessity of suffering in the work of saving souls it is because this lesson was taught them by their saintly founder. When Father Eudes was asked to accept the episcopal dignity, he very meekly put aside the honor, saying that he wished no promotion save that which his Saviour had chosen for him—the cross. The life of his spiritual daughters must essentially be one of suffering, suffering through mortification and sacrifice of material comforts, assiduous labor, suffering through calumnies and ingratitude, lack of co-operation and responsiveness on the part of their subjects and the world at large.

Do not let me emphasize too much the cross in connection with a glorious jubilee. If the cross is visibly present throughout those fifty golden years, let us think of it rather as a golden cross, shining bright and glorious in the heavens, a cross of Constantine bearing the triumphant inscription: "In this thou shalt conquer." The cross borne from Christian motives is transfused with joy and infallibly leads to victories—victories over hell and its allied forces of evil.

The following story of fifty years is not a mere chronology. It rather is meant to illustrate how the life of Jesus, the Good Shepherd, is reproduced in the life of the Congregation in St. Paul that has assumed His name and is continuing His mission, and the parallel is not fantastic.

The Order of Our Lady of Charity of the Good Shepherd of Angers received ecclesiastical approbation on April 3, 1835, from Pope Gregory XVI. It is a branch of "Our Lady of Charity of the Refuge" founded by Blessed John Eudes at Caen, France, in 1641. The Mother House at Angers, France, was established in 1829 by the Venerable Mother Mary of St. Euphrasia Pelletier, who governed the Institute as its first Mother General during the thirty-three years preceding her death on April 24, 1868. One of the last acts of her saintly career was to sanction the establishment of a House of the Good Shepherd in the Diocese of St. Paul, application for which had been made to her through Mother Mary of the Sacred Heart Tourville, Provincial Superior of the Convent of St. Louis.

Four religious from the Provincial House of St. Louis left for the new foundation on May 19th. They went to St. Paul at the invitation of the Right Reverend Thomas L. Grace, who requested their services at the suggestion of Rev. John Ireland, at that time pastor of the Cathedral. In the course of his priestly ministrations, Father Ireland often met unfortunate girls whose virtue was not proof against the allurements which vice held out to them in a populous western city. As in all new and rapidly developing cities, the morality of the young was endangered by many pitfalls in St. Paul when to this zealous young priest was first entrusted the responsibility of shaping the spiritual destiny of his parish. He had unflinchingly faced danger on many battlefields, the first years of his priestly life having been spent as an army chaplain during the Civil War, and he was equally undaunted in doing his utmost to defeat the forces of evil that threatened to destroy the souls of the young, and particularly the souls of girls. But he realized that he needed helpers in this arduous work of reclaiming wayward girls. Immediately his thoughts turned to the Sisters of the Good Shepherd, and their arrival in St. Paul on May 20, 1868, was the fulfillment of his earnest desire.

Four religious came from St. Louis to establish the new Foundation. They were Mother Mary of St. Bernard Flinn, Sister Mary of St. Francis de Sales Carey, Sister Mary of St. Dosithea Hayes and Sister Mary of St. Gabriel Corrigan. On

their arrival at St. Paul, this zealous band of missionaries was met by Captain O'Connor and Mr. Charles Boyle, who brought them to the residence of Bishop Grace. After having listened to the words of encouragement and inspiration that the Chief Shepherd of the Diocese and his able assistant, Father Ireland, spoke to them, they were conducted to the house already prepared for their coming—a modest frame building containing eight rooms, situated at the corner of Fort and Smith Streets. Here the Sisters were welcomed by Mrs. Boyle, Mrs. Slater, Mrs. Akers and Mrs. Withams, who devoted the entire day in helping the Sisters to arrange the Chapel, which was soon to receive the personal presence of Jesus, the Good Shepherd, the inspiration of all their zeal and the consolation for all their sacrifices. It was an agreeable surprise to the Sisters when they found that the altar, sacred vessels, vestments and other accessories to the divine services had already been generously provided for by Father Ireland. No one more than he, therefore, had a greater right here to offer the Holy Sacrifice for the first time, which he did on the following day—the Feast of the Ascension—inviting our Lord to take possession of His new abode and asking Him ever to keep His Hands outstretched over the new Community in loving and merciful benediction. No ceremonies of state or grandeur attended this sacred function, but the simplicity and lack of external splendor was more than supplied by the devotion and fervor of those who were present at this sublimest of sacrificial acts by which the work of the Good Shepherd was formally inaugurated in St. Paul.

God's blessing on the work was soon to be realized. The following day brought the Sisters their first wayward child in the person of a refined and attractive girl, who unfortunately had been led upon a downward path, but was now anxious to retrace her steps. A non-Catholic gentleman, interested in the case, having read of the arrival of the Sisters of the Good Shepherd and their object in coming to St. Paul, applied at once for her admission to the Fold. From the moment of her entrance she endeavored to be submissive in every least way, thus proving her earnestness. After a few months of probation, her parents were

fully convinced of her sincerity and constancy, and again received her into their home.

Other erring sheep found their way to the shelter. The total number admitted was considerable, but the average number in the class continued small, owing to frequent departures. All were young girls, attractive and seemingly intelligent, to whom consequently life in a pleasure-seeking world offered many temptations. It is not surprising that the girls should feel the restraint which the discipline of their new environment imposed upon them, and that owing to their previous undisciplined manner of living, habits of virtue and industry should be difficult for them to acquire. Still, the most of them made the earnest effort of self-mastery and developed the qualities of mind and heart that would ultimately secure their salvation.

The spring of 1869 found the Fold of the Good Shepherd numbering twenty-five souls, and the prospect of remaining in their crowded quarters was not a pleasant one for the Sisters. Some friends, interested in the work, called the Sisters' attention to a stone building located on the edge of a high bluff overlooking the Mississippi, that seemed well adapted to their needs. Father Ireland was consulted, and after due deliberation advised the Sisters that he had made the necessary arrangements for the purchase of the building which was known as the "St. Paul College." The delight of the Sisters, caused by this unexpected announcement, can better be imagined than described. Arrangements were made at once for the necessary repairs and alterations on the new Home, and carpenters, painters and glaziers were busily engaged for some time. The building was soon in proper condition, and the Sisters and their charges had in the meantime completed their preparations for moving. It was a day of excitement for all when the time of the exodus finally arrived, but the joy of bettered fortunes was tinged with a feeling of sadness occasioned by the memories and attachments which clustered about the first Home, where eleven months of peace and happiness had been enjoyed.

When the Sisters had everything in their new Home on Wilkin Street settled to their satisfaction, they began making final preparations for a bazaar, which the zealous Pastor of the Cathedral

had organized for their benefit. It was held in the month of May and proved a financial success, due to the untiring efforts of Father Ireland and the kind ladies and gentlemen, who, at his solicitation, interested themselves in the welfare of the struggling community. The Sisters were greatly encouraged by the success of the undertaking and the constantly increasing number of inmates. How often the gentle Shepherd tenderly removes the briars and frees the sheep, placing it on His shoulders and bringing it into the Fold! How variously and often how mysteriously the poor wayward one is saved from ruin and placed where its soul's life might be nourished with the graces of redemption.

Jesus, the Good Shepherd, loved little children because of their innocence and simplicity. He saw His divine image still perfectly reflected in their untarnished souls and He knew that their hearts, unschooled and unhardened by worldly wisdom, were still capable of being attracted by His. What maledictions He pronounced upon those who first caused the shadow of death to cross their joyful spirit and bring the unhappiness of sin into their life. We can well understand what sorrow it must cause the Heart of Jesus to be robbed of their childish love, robbed perhaps eternally. It is a feature of the work of the Sisters of the Good Shepherd to safeguard such innocent love whenever possible, by accepting children under the age of sixteen years whose souls have not yet become contaminated by sin, but whose virtue is threatened by evil surroundings. The department in which these children are protected and cared for is called the Preservation Class. It is an absolutely distinct institution, having no communication or relationship with the Class of Reformation, that is, with those whose youthful souls have become seared with the blight of sin. What a contrast there is between these two divisions of the work. The one is like the sheep that has been snatched from the jaws of the wolf, and the other the tender lamb saved in the act of straying from the Fold. The loving embrace of its Saviour will teach it a higher love and give greater abundance to its life. Its reciprocated and grateful affection will make it docile and loyal to its Saviour, and this will be its salvation and His consoling reward. The contentment

that shines forth in the faces of these children is the best proof that happiness is to be found only in innocence of heart.

The work of the Institution of the Good Shepherd grew so rapidly that before the year 1871 the Sisters were obliged to erect more suitable buildings to accommodate the members of the Reformatory and Preservation Classes.

It was an occasion of great rejoicing to the Sisters when, on December 21, 1875, Rev. Father Ireland, their devoted spiritual guide, was elevated to the Episcopal dignity to serve as co-adjutor to Bishop Grace. This venerable and beloved prelate had governed the Diocese of St. Paul for twenty-five years, and now in his declining years had the happiness of seeing his ardent wish fulfilled in receiving for co-adjutor that one of his spiritual sons who, in his opinion, was best fitted to share in his wise and saintly rule.

On the resignation of the Right Rev. Bishop Grace, July 31, 1884, the direction of the diocese was completely placed in the hands of Bishop Ireland. Four years later, St. Paul was raised to the rank of an Archdiocese and Bishop Ireland became its first Archbishop.

We cannot dissociate the thought of the Good Shepherd from that of the Magdalen. The fullness of Christ's compassionate mercy and love is poured out upon the repentant sinner as she humbly lies prostrate at His feet, crushed with the consciousness of a life of unrestrained abandonment to sin, awakened to the shallowness and treachery of licentious human love, nauseated with the reacting pains of worldly pleasures, craving true love and surrendering herself to the Master in unconditional service, after realizing that in His Heart, and there only, can the yearning of the human heart for love and happiness be completely satisfied. How happy is the Sacred Heart in such conquests of love. There is more joy in heaven over one sinner doing penance than over ninety-nine just that have no need of penance.

The Sisters of the Good Shepherd are prepared to receive such souls and to provide them with the means of serving God in a life of religious consecration. Those women whose life in the world was not without blemish, but whom God's grace smote with sentiments of remorse in the realization of their evil ways,

desiring to make full reparation, are admitted into the Magdalen Community. Before they are finally retained as members of this community, they must have given proof of the sincerity and permanence of their repentance. Without question, the Magdalen Community harbors many saints. The heroic life of prayer and sacrifice these noble women lead would bring the blush of shame to a sinful world if it could understand the motive actuating their life of self-imposed austerity and penance and devotion. They are spending themselves as a sacrificial offering in atonement not only for their own faults, but also to merit the graces of repentance for their sin-laden fellow-beings.

The Magdalen Community was first established at St. Paul on January 6, 1878, and numbered eight devoted souls. Following, as they do, the rule of the spiritual daughters of St. Theresa, on May 30th of the same year they received the brown habit, distinctive of the order she founded. With what treasures of grace the loving Heart of Jesus enriched those humble souls and what happiness for the Sisters to see their labors bearing such a resplendent crown. The original number has since been increased more than tenfold, but many of them, after having fought the good fight, have been called to their eternal home to receive from the hands of the Master the crown of justice which God has reserved for those who love Him.

And the battle that many of these heroic souls are called upon to wage is a stupendous one indeed. It must not be supposed that after they have renounced a sinful world, that their life is one of serenity and peace. The evil one pursues them even into the sanctuary of their retreat, unwilling to abandon a prize which at one time he considered securely his. But he finds that here the protecting arm of God is too strong, and after each attempt he must retire baffled. God permits his occasional assaults, because these are His chosen souls and each victory means an increase of glory.

It would be encouraging and stimulating for us to consider one instance of the struggles these persons undergo to attain the heights. In her youth, Victoria was a girl of considerable piety and lofty aspirations. She had instilled in her heart that strong faith that comes from an Irish parentage and at one time she

had the earnest desire of giving herself to God in religion. But her spirit was infected with a rebellious pride and indomitable temper. Her spiritual director realized these defects and he warned her that her pride would yet humble her to the dust. And it did. She became a child of the world, and after abandoning herself to every conceivable excess, she soon reached the lowest depths of degradation. Friendless and scorned, crushed by the burden of her countless sins, the fear of God's judgment began to seize her soul. Her faith still survived the wreckage of her spiritual self. She knew of the Sisters of the Good Shepherd and their kindly sympathy for women of her kind. It happened that they had a Home in the city where she was then staying. Fear of the judgment mastered her pride for the moment. In an instant of desperation she responded to the call of grace and without hesitating to adorn herself with the costly garments which her pride had formerly impelled her to wear when she appeared in public, dishevelled and weeping bitterly she fled to the Refuge. All she could say was: "How good God has been to bring me here. I want to do penance." The day she arrived at the Home happened to be the very day on which the girl who had been received into that Home as the first penitent had been buried, her death having sealed a very saintly life. Victoria was no doubt the first fruit of her prayers before the throne of God. Victoria persevered for a time, but with a false sense of security she allowed her pride again to gain the ascendancy and in a moment of insane anger, unprovoked by anyone she demanded to be released. No sooner had the doors of the Convent closed behind her than she became conscious of her folly. She would have returned, but pride still ruled. She did return later, but not yet to remain. Three times she returned and three times the tempter dragged her forth again into the world. But in the third defeat God allowed her to be thrown down so hard that her pride was completely broken. She arose thoroughly humbled and transformed, ready to begin the final great conquest, in which God, Who is the strength of the humble, was to hold her soul secure. After spending some time in the Reformatory Class, she asked to be admitted to the Magdalen Community. Her re-

quest was granted, and she proved to be a model to her Sisters in the religious life.

Besides these conquests of grace in the Magdalen Community, there are a few chosen souls who have always been virtuous and edifying, but who embraced the life in the spirit of heroic sacrifice for the conversion of some member of their family.

In 1882, it was deemed advisable to seek a location further removed from the turmoil and distracting activity of the city, and with the money accruing from the sale of the old Home, a site was purchased at Milton and Blair Streets, where the beautiful Convent of the Good Shepherd is now situated on an eminence overlooking the metropolis. After a wing of the main building had been completed in 1883, the Sisters with their charges took possession. The number of inmates continued increasing, and with the consent of their worthy Bishop, never refused when there was question of advancing the work, arrangements were made for the construction of the Convent building, which was completed in 1887. The east end of this structure was dedicated to the use of the Magdalens, who were now made happy in being able to observe the enclosure. They also were given beautiful grounds, the cultivation of which affords them pleasurable recreation. But their number has so increased that their present accommodations are found to be entirely too limited to admit any additional candidates to their community.

Mother Mary of St. Bernard, having received authorization from the Mother General of the Order, established a Novitiate in the Convent of St. Paul and arranged to have the formal opening on September 8, 1886. Since then many generous souls have entered upon their life work in the cause of the Good Shepherd.

The work of the Good Shepherd progressed so rapidly that several new foundations were established in the Province of St. Louis, under whose jurisdiction the St. Paul House belonged. Applications for new Folds were being received from cities of the Northwest, and it was considered necessary to raise the House of St. Paul to the rank of a Provincial House. This change was effected in the year 1888, and Mother Mary of St. Bernard Flinn was appointed its first Provincial. From the Pro-

vincial House of St. Paul there emanated the following Houses: Helena, Seattle, Portland, Dubuque and Spokane. The Houses of Denver and Omaha were annexed to it from the Province of St. Louis in 1898.

In September, 1897, the Mother Visitor General and the Mother Provincial of France, representing the Mother House of Angers, reached the St. Paul Convent, where their coming was an occasion of great delight. Their visit was most gratifying to every member of the Community.

The happiness of this world is of short duration and not without alloy. On July 12, 1892, the Sisters received the announcement that they must make the sacrifice of their beloved Mother Provincial. Mother Mary of St. Bernard Flinn had been appointed Provincial Superior of the Convent of St. Louis, and though the Sisters rejoiced in seeing her go to a more established field of labor, they could not but feel that they were being deprived of one who had been their great support and counsel for so many years. As first Superior, and later as first Provincial, she had been guiding the destinies of the institution from its earliest beginnings, and she had become so closely identified with its life and development that it seemed almost impossible to dissociate her from it. But we shall pass over in silence the sad moment of separation from a Mother so deeply interested in the Home she had founded at the cost of so many sacrifices and who had endeared herself so closely to each member of her community. She understood how to hide all her sorrow in the Heart of Jesus and she had taught her Sisters to do the same. The Sisters were somewhat consoled upon hearing that Mother Mary of the Incarnation Crowe was appointed to replace their departing and revered Mother. For several years this good Mother was the devoted assistant of the Community of St. Paul.

In the year 1898, Mother Mary of the Incarnation was called to the Mother House at Angers to attend the general elections. Her term as superior having expired, she was appointed to another field of labor, and Mother Mary of the Holy Cross McCabe, formerly Superior of the Convent at Chicago, was sent to fill the vacancy at St. Paul. She arrived in St. Paul on June 21, 1898, and under her zealous administration the work begun by

her predecessors has continued to prosper in spite of many difficulties and has been brought by her to its present flourishing condition. At the close of the year 1899, Mother Mary of St. Aloysius Stack was appointed local Superior, after having spent many years in the Convent of Chicago, where her many services are cherished in grateful memory.

The Convent of St. Paul was not without its serious temporal disaster. When Christ's Body was broken on the Cross, a disturbed nature manifested a sympathetic agony in the withdrawal of light, the upheaval of her bosom and unchaining her forces to devastate the earth in their fury. How similar to that time was the awful hour in which the Sisters witnessed the destruction of the material element, the body as it were of their work, in the upbuilding of which they had spent so many years. The cyclone of 1904 was so appalling and crushing that it deserves to be described in detail.

Early in the evening of August 20th, after a sultry day, a terrific windstorm arose and about nine o'clock burst forth in all its fury. For a few moments all that could be heard was the crushing of glass, the groaning of timbers being wrenched from their places, and the gushing of water which the wind forced in torrents through every conceivable crevice. The immense Convent of brick and stone was racked by the tempest as if but the frailest of structures and the Sisters and inmates expected momentarily to be ushered into eternity. During the moments of terror all hearts turned instinctively towards Him who alone is able to still the tempest.

As the storm lulled for a few moments, some of the Magdalens came into the Convent corridor to say that their house had fallen and expressed the fear that some of their number were killed. Immediately several of the Sisters made an investigation of the Magdalen quarters and found the building intact but a large number of windows broken and a great quantity of water filling the various rooms and hallways.

The next thought was for the safety of the Preservation children, whose house is separated from the main building by a courtyard and cloister. All fears were allayed however by one of the Sisters coming from the class who said that although the

storm was appalling, the children were safely collected with their Mistress in one of the large dormitories. This message had no sooner been given than the cyclone seemed to gather new fury, and making one last and terrible effort to expend its death-dealing force, completely demolished the large smokestack which stood to the west of the Preservation House, tore away two dormitories and entirely wrecked the laundry building. The greater part of this destruction was caused by the falling bricks of the smokestack which was ninety feet in height. The Preservation House lay full in the path of the falling debris, and the bricks crashing through, carried roof, floors and ceilings down to the very basement. As soon as possible the children were hurried to the main building and on reaching there, three of their number were found to be missing. The Sisters hastened to the ruined building to find some traces of the unfortunate victims. When they reached what had been the laundry, a mass of broken timbers and debris met their gaze, and above their heads, where a few moments before many little children had been peacefully sleeping, nothing now could be seen but the storm-swept sky. While the Sisters stood horror-stricken at the awfulness of the scene, pitiful screams and groans were heard coming from the ruins and these cries guided them to the whereabouts of one of the missing inmates who lay pinioned by heavy beams to the floor. The dense darkness rendered the work of rescue doubly hard and the only lights available were a few lanterns and candles. As the storm had somewhat abated, a gentleman was asked to call some of the immediate neighbors and give notice to the doctors and the fire department to come to the Sisters' aid. While awaiting assistance, efforts were made to extricate the poor child imprisoned in the wreckage. At this point the hired men came to the rescue and with great difficulty succeeded in releasing the poor sufferer, as great planks had to be sawed and others slipped from under her mangled body. She was found to be in a most pitiable condition, her head badly injured and suffering intensely from a large scalp wound in which in a piece of stone was imbedded.

While extricating the first victim, a childish voice from a distant part of the ruins was heard calling for help. In the dark-

ness and chaos which prevailed, nothing could be seen of the little one, but the Sisters urged her to be patient and to pray to her Guardian Angel, telling her she would soon be reached. It took some time to do this however, as the poor child was literally buried under fallen timbers and broken walls. All the while the little one neither cried nor screamed and only spoke to direct the rescuers to the exact place where she lay. At length, little Blanche, aged six years, was found, comparatively uninjured but covered with soot and lime. Over the tiny form was found a large basket which had prevented her from being crushed to death. Her escape was miraculous.

Search for the third missing one was then commenced and this was a long and tedious task, the numbers of workers in this instance being augmented by several members of the fire department, whose experience in such cases was invaluable. They hoped against hope that the poor child would be found alive but as the time dragged wearily on and no signs of success encouraged their labors, the deathly silence grew so appalling that even a cry of anguish from her would have been a relief. After a search of three hours the untiring efforts of the workers were rewarded and the lifeless body of Viola, aged twelve years, was discovered lying under the accumulated debris in the basement. This little girl had been in the House about four years and was an extraordinary child in every way winning all by her sweet manner and disposition. Being an orphan her brother had placed her with the Sisters. Some time after her admission, Viola manifested a great desire for baptism, but her brother had a positive objection to her embracing the Catholic religion, and in deference to his wishes in the matter, no encouragement was given her. During a retreat given the children, Viola so importuned the Father that he was deeply moved, but not having the consent of her brother, her wish could not be gratified. One can readily understand the earnestness of her desire when it was discovered that she had retired to rest that night with her rosary and prayer book under her pillow in order to have them convenient for the next morning's services in the Chapel.

The Sisters had a distressing experience in their sleeping apartments on the fourth floor. Many of them had retired, when

suddenly the violence of the wind blew in all the large windows, covering the floors and stairways with a litter of glass. Iron beds were overturned and the rain poured in, drenching the beds and transforming the floors into miniature lakes. The storm was so terrific that the Sisters knew not which way to run for protection. All escaped without injury but it was days before they recovered from the shock.

About midnight the doctors hastened to the relief of the injured, despite the perilous condition of the roads from live wires and fallen trees. After doing all in their power for the alleviation of the suffering, the Sisters turned their attention to the homeless little ones. Every available mattress and coverlet were taken to the main corridor where the sleepy young destitutes were put to rest. For several weeks they slept in the corridor and it was most pathetic at evening to walk between the mattresses which lined it and to see the little heads nestling along its entire length.

Desolate and mournful indeed was the appearance of the premises on the morning of the twenty-first. Early in the day the Mother Superiors went out to investigate and the evidence of destruction which met their gaze was heart-rending. The grounds were unusually beautiful that summer and only the day previous a harvest of delicious apples had been gathered, leaving the trees still laden with fruit. Many of these, as well as handsome shade trees, were uprooted, some cleft in two, whilst others were twisted into a number of fantastic shapes as though some giant power had been sporting in the midst of the peaceful Convent garden. It was sad to see the labor of years swept away in a few minutes.

Not a fence remained around the ten acres of land and all the following week the place was thronged with curiosity seekers eager to see all they possibly could of "cloistered life." Shingles without number were torn from the various buildings, walls were cracked and countless windows broken. Not one part of the entire establishment escaped damage, with the sole exception of the Chaplain's cottage nestling among the trees to the east of the Convent. The barn was so badly shaken out of position that it resembled a veritable Tower of Pisa. All over the barnyard

were remnants of wagons, whilst the wind brought the donation of a buggy blown into the yard almost intact from the neighboring premises.

It would be difficult to describe the sentiments of the Sisters when, on the morning after the cyclone, they again assisted at the Holy Sacrifice. All other thoughts and emotions were crowded out by the one great and powerful spirit of thankfulness which found vent in the singing of the "Te Deum," that canticle which expresses, as no other can, the joy and gratitude of the human heart towards Him who "holds us in the hollow of His hand." How near they had been to death! And yet, owing to the merciful kindness of Him, without whose knowledge "not even a sparrow falleth to the ground," they were together again in their own loved Chapel. Like the wearied hart which, after the toils of the day, seeks refreshment at the cooling spring, so they who had passed through the perilous night sought for strength and solace at the Divine Fountain of the Holy Eucharist, from whence they drew the spiritual nourishment which enabled them to take up again the burden of daily life and strive to repair the cruel rents made in the work of years.

The Most Reverend Archbishop Ireland lost no time in paying a visit of condolence to the Sisters. His Grace had learned from the morning paper of the great trial sustained by the Community and went immediately after Mass to verify the account. His words of comfort to the Sisters and also to the children whose house had been wrecked, were most touching.

Though the cyclone seemed an insuperable affliction, it was in reality a blessing. It brought to the front many sympathetic friends and some "converts." Before this the work had been little known and less appreciated. Now the public began to understand the heroic character of the Sisters and the benefaction their institution was to its social life. A new era was dawning for the Good Shepherd in St. Paul. The work of reconstruction progressed slowly, though assuringly. For three months after the disaster, the suspension of all industry in the laundry and elsewhere proved a great loss. The Sisters found themselves deprived of their principal means of support, but generous financial aid from different sources was not wanting. Citizens of all

classes and creeds, learning of the serious damage caused by the storm, collected relief funds, the proceeds of which covered about two-thirds of the loss, and the Sisters were deeply touched at the manifestation of such generosity and good will.

When repairs on the buildings were nearing completion there was another problem to be considered—that of procuring work to support their charges. While the Sisters were pondering over a solution for this difficulty, a message from their kind friend, Mr. James J. Hill, saying he would see that sufficient work be given to aid them, came to arrest further anxiety. For several years this generous benefactor manifested the greatest interest in the welfare of the Good Shepherd Fold, assisting it financially and with his valuable advice. Mr. Hill has since passed the portals of eternity, where he knows the full value of his noble charity, being already we trust in the embrace of the Master. The needs of the institution have not been forgotten by the members of Mr. Hill's dear family, who are ever interested in the welfare of the Sisters and have deserved a large measure of their gratitude.

In the spring of 1905, Mother Mary of the Holy Cross McCabe was called to attend the General Elections at the Mother House of Angers. Her term of office as Provincial having expired, she was appointed local Superior and Mother Mary of St. Angelique Cleary, who accompanied her to France, replaced her as Provincial. Upon their return to St. Paul, Mother Mary of St. Aloysius Stack, who had been the local Superior for five years, was appointed Superior of the Convent at Helena, Mont.

Shortly after the new Mother Provincial arrived in St. Paul, the Right Reverend J. O'Dea, D. D., Bishop of Nesqually, now of Seattle, Wash., and the Honorable L. F. Boyd, Mayor of Spokane, urgently requested that a House of the Good Shepherd be established in Spokane. Complying with their solicitations, Mother Provincial sent the following little band of Sisters to establish the new foundation: Mother Mary of the Annunciation Tafelska, Superior; Sister Mary of the Holy Name Sands, Assistant; Sister Mary of St. Francis Walter; Sister Mary of St. Florentine Gleeson and Sister Mary of St. Gregory Lavell.

In the year 1909, Mother Mary of the Compassion Bartley,

Visitor General, and Mother Mary of the Sacred Heart Guibot, made their second visit to the United States. With eager anticipation the Sisters of St. Paul awaited the arrival of these distinguished visitors and a royal welcome was extended to the honored representative of the Mother General of Angers. During their stay in St. Paul, the Community had the pleasure of celebrating the Golden Jubilee of Profession of the honored Mother Visitor. The entire household entered into the spirit of the jubilee with great enthusiasm, each of the departments displaying the most artistic taste in their decorations, and it can easily be imagined what happiness filled every heart at the thought of having in their midst for that auspicious occasion their Mother Visitor General.

In the month of July, 1910, the Angel of Death summoned from her labors the honored Guide of the Fold—Mother Mary of St. Angelique Cleary. This dear Mother had been a faithful Shepherdess in the Vineyard of the Lord, having spent five years in the Convent of St. Paul as Provincial Superior. In August, 1910, Mother Mary of the Holy Cross was again appointed Provincial to succeed her and this news brought joy to the entire household. In August of 1911, Mother Mary of St. Alphonsus O'Hanlon was appointed local Superior.

In 1913, the Most Reverend Archbishop Ireland, notwithstanding the many and urgent calls upon his valuable time during the building of the magnificent Cathedral, did not lose sight of the wants of the Good Shepherd Fold. Hearing of their pressing needs, his Grace called a meeting of the reverend pastors and requested them to organize a benefit for the institution. Both priests and people responded most generously and decided to have a picnic on the Fourth of July. The enterprise proved successful and the sum of five thousand dollars was realized.

In the early part of 1916, the Sisters received a farewell visit from Right Rev. Bishop Lawler, before leaving for his new field of labor in the Diocese of Lead.

In October of the same year, the Most Reverend Archbishop Ireland, ever mindful of the needs of the Sisters, arranged to have a campaign, in order to raise funds for the erection of a suitable building to accommodate the increasing number of in-

mates. Preliminary preparations for the campaign began in September and the Venerable Prelate left nothing undone to further the project. His Grace invited the reverend pastors to his residence in order to discuss ways and means for promoting the campaign, which he believed would prove an encouragement and give publicity to the work of the Good Shepherd. On October 12th, the campaign was opened with great enthusiasm by Protestants and Catholics, and the handsome sum of \$75,000.00 was subscribed. The delight of the Sisters broke forth in a fervent *Te Deum* of thanksgiving for its success.

The prayers of the Community shall never cease in behalf of the members of the Campaign Executive Committee and their aids for the great service they have done the institution. May they find their reward in the happiness that their efforts have made possible for the many souls that the institution hopes to help through its increased facilities. No less would the Sisters like to thank individually the many other friends and benefactors of the institution. They will be recommended to the Master, Who has promised that even a cup of cold water given to His little ones would not be without its reward.

The reverend clergy of the city and throughout the Archdiocese of St. Paul have on all occasions been most generous and devoted to the Fold of the Good Shepherd and merit the sincere gratitude of the Sisters. Deserving of particular mention are: The Reverend Jas. J. Keane, now the Most Reverend Archbishop of Dubuque, who for many years manifested great zeal in the work of the Good Shepherd; the Right Reverend Monsignor Oster, who rendered spiritual services to the Community until shortly before he was called to his eternal reward, and whose memory will ever be enshrined in the hearts of the Sisters. Reverend Father Ravoux, who administered to the spiritual needs of the Community in the early days of the foundation, and Reverend Gregory Koering, who served as the devoted chaplain of the institution for nine years without remuneration, have their names inscribed in the Book of Life, and their generous self-sacrificing labors are treasured in grateful remembrance by those whom they served.

The Reverend Patrick J. Danahy and Reverend Ambrose Mc-

Nulty were most devoted to the work of the Good Shepherd. Both have been called to their eternal reward, but will ever be held in grateful remembrance by the Sisters. The Very Reverend Thos. J. Gibbons, Vicar General, was a most devoted friend and ever ready to minister the spiritual needs of the Fold. The Community was saddened by his sudden and unexpected death.

Reverend Martin Mahoney is still the unfailing friend of the Fold, his charity being largely exercised in behalf of the unfortunate who find in him a true physician of the soul. Reverend Bernard Feeney has assisted the Community in a spiritual way on innumerable occasions, and the value of his ministrations will be known only in eternity. The annals make grateful mention of the Very Reverend Vicar General, Father J. C. Byrne, for his charitable and kindly interest in the work.

At the present time, Rev. N. C. Odone is the chaplain of the institution and is most devoted and zealous in ministering to its spiritual needs.

Among the many friends of the institution none rank higher in the esteem of the Community at "Mt. Eudes" than the Sisters of St. Joseph's Hospital, whose kindness and charity cannot be excelled when the Sisters are obliged to ask their hospitality in cases of critical illness.

From the very beginning the Institution found many liberal and loyal supporters among the laity. Their kindly assistance is all the more praiseworthy when the smallness of the Catholic population at that time and the many demands upon their charity are considered. Mention can only be made of a few of the early benefactors who were interested in the foundation of the Good Shepherd and who helped it in its infancy. Many of these are no longer among the living witnesses of its growth. Captain O'Connor and Mr. Charles Boyle were the first of these faithful and loyal friends. Their charity has no doubt earned for them rich treasures in heaven. Mr. Michael Doran was also a devoted supporter, and his purse was ever open to the appeal of the Good Shepherd. Mr. John D. O'Brien, throughout his life-time, generously and gratuitously bestowed his legal services. Mr. Harvey McNair always manifested the greatest interest in

everything connected with the cause, and his passing away was deeply regretted by the Sisters. Mr. John G. Geraghty was ever sincerely concerned in the welfare of the community and it seemed a positive pleasure for him to render financial assistance whenever it was needed.

The Institution owes a limitless debt of gratitude to its many friends in the medical profession, chief among which is Dr. Everton J. Abbott, who for forty years placed himself freely at the Sisters' call. His truly Christian charity merited for him the grace of being received into the Church two years prior to his happy death. The Sisters feel deeply obligated to Doctors Vervais, Brisbine and Mattocks, who watched over the health of their Community for several years, and to Doctor H. J. O'Brien for his professional and friendly interest during a long period.

The Sisters can never extol too highly the untiring devotedness of Doctor C. B. Teisberg, the attending physician. Doctor Cornelius Williams, the noted specialist, and Doctor J. W. Chamberlain, oculist, have tendered their valued services for many years and have merited the grateful acknowledgment of the Institution. All these physicians have constantly and cheerfully rendered professional aid without asking recompense in this world's goods, but the benedictions of those who have benefited by their ministrations will bring to them the fruits of true charity.

THE BEGINNINGS AND GROWTH OF THE CATHOLIC CHURCH IN THE STATE OF MONTANA.

BY THE REV. CYRIL PAUWELYN.

The first and foremost name connected with the birth and first growth of the Catholic Church in Montana is that of Reverend Peter J. DeSmet, S. J. Born in Termond, East Flanders, Belgium, on January, 1801, he was ordained to the priesthood in the Society of Jesus, and came to St. Louis, Missouri, in 1828. When the care of North American Indians had been confided to the Jesuits in 1838, Father DeSmet was sent to open a mission among the Pottawatomies in Kansas, and effected the conversion of the tribe. In 1840 at his own request, he was sent on an expedition to the Flathead Indians in the Rocky Mountains. After crossing the plains in company of some Flathead Indians, who had come to St. Louis to meet him, he set foot in Montana at the headwaters of the Beaverhead, not far from Red Rock Lake. He followed the stream down to the Jefferson, and at a point called Jefferson Island, near the Three Forks of the Missouri River, he offered up the the Sacrifice of the Mass on August 10, 1840, amidst a motley crowd of over 1,500 Indians, who had come to meet him there. He continued his journey westward with them, crossed the main divide, down the Missoula River and up the Bitter Root to a place twenty-eight miles south, where he selected the spot in the valley to be the location of the first mission. He returned the same year to St. Louis by the Missouri River route, and the following year, making good the promise made the Indians before his departure from them, accompanied by the young Jesuits Rev. Gregory Mengarini and Rev. Nicholas Point, and three lay brothers, he opened the new Mission and called it St. Mary's, September 24, 1841.

Other missions were organized among different tribes of Indians in Montana in successive years, till all the Indians were given the benefit of Christianization and civilization. Next to St. Mary's in chronological order, comes St. Ignatius, established

on the Jocko for the Kalispell and Pend de Oreille tribes by Father DeSmet and Father Hoecken in 1844. St. Peter's Mission was founded for the Blackfeet and Piegan in Northern Montana by Fathers Congiato, S. J., and Hoecken, S. J., in 1858. St. Xavier's Mission for the Crows was started in 1885 on the Big Horn by Father P. Bandini and P. Prando, S. J.; St. Labre's among the Cheyennes, by Bishop J. B. Brondel in 1885; St. Paul's at the foot of the Little Rockies for the Gross Ventres and Assinaboines in 1886 by Father Ebersehweiler, S. J. The Blackfoot Reservation received the benefit of the Holy Family Mission in 1886. Father J. M. Cataldo, S. J., devoted many years of his life to the care of this mission. The Fort Peck Indian School was established in 1907 for the Northern Sioux and put in the care of Benedictine Fathers by Bishop M. C. Lenihan.

Thus far the Indian Missions. With the Christianization and subsequent pacification of the Indians, the country became gradually safe for the white men. It was generally rumored at that time, especially after the discovery of placer gold mines on the Pacific Coast, that the interior mountain ranges contained many fields of gold and other precious metals. Most of the travel west in the fifties had for its objective the Pacific Coast. Drawn by the *auri sacra fames*, detached bands and small groups of adventurers, traders, hunters, and gold seekers, would occasionally take a more northerly direction, and pass through the mountain defiles and valleys of Montana. In 1862 gold was discovered both at Gold Creek, Deer Lodge County and Grasshopper Creek, near Bannock in Beaverhead County, and here really begins the history of the white emigration in Montana. This vast country opened its resources slowly and steadily. The first prospectors and miners looked for gold in the gravel of the mountain gulches. Later they sought the gold-bearing quartz and silver and copper-bearing lodes in the rocks. Others, however, took up land in the fertile valleys, or started stock farms to supply the demands of the mining communities. The merchant also came in with his wagon trains of goods across the plains of Kansas, Nebraska and Wyoming. Others came in Montana by the river route, the Missouri to its navigation head at Fort Benton. This became one of the greatest trading posts of the Northwest.

The natural physical division of Montana is the Main Range of the Rocky Mountains dividing the territory from the north to the south by its water courses east and west. The eastern part belonged to the ecclesiastical Province of St. Louis and the west side to the Province of Oregon. In 1864 Montana as it is today was made a Territory by act of Congress, and in 1866 the 2nd Plenary Council of Baltimore petitioned the Holy See for the erection of two Apostolic Vicariates; one to be the Vicariate of Montana in its eastern division; the other to be the Vicariate of Idaho, including the western part of Montana. This was granted and hence up 1883 a dual ecclesiastical jurisdiction was kept up in Montana.

The first missionary work among the whites in Montana was performed by the Jesuit Fathers, residing in the Indian Missions of St. Mary's, St. Ignatius, and St. Peter. The first churches, built of hewn logs were erected in the Missoula Valley, where two white settlements had sprung up in the early sixties. One church was built near Hell Gate by Father U. Grassi, S. J., in 1863, the other in a French community called Frenchtown by Father J. Menetrey, S. J., in 1864. These settlements were visited by the Fathers on their journeys back and forth from St. Mary's to St. Ignatius' Missions.

Virginia City, at one time the Capital of Montana, is the next place among the whites to be attended by the missionary Jesuit Fathers of St. Peter. Virginia City is situated at the head of Alder Gulch where in 1862 the richest placer mines of the world were discovered. Within a short time over 10,000 people were located in these diggings. Rev. Father J. Giorda, S. J., visited the camp in 1863, and in 1864 a large new building was bought by the miners with gold dust, the only money in use, collected in one afternoon to the amount of \$3,000.00. This church was used for forty years until it fell down and no other building ever replaced it. Strange to relate, but it is a fact, that today the first Capitals of Montana, Bannock and Virginia City have no Catholic church buildings, an illustration of the precarious life of mining towns.

Helena, however, the present State Capitol, fared better. Gold was discovered in Last Chance Gulch in 1864, and within a year

over two hundred cabins were built in the Gulch. Helena became the capital of the Territory in 1876. Father F. X. Kuppens, S. J., of St. Peter's Mission visited Helena for the first time, about Easter, 1865. The same year the first church was built, a frame building, 60x22, at the cost of \$2,500.00. A petition dated October 10, 1866, was addressed to Rev. U. Grassi, S. J., Superior of the Jesuit Fathers, by a large number of Catholics of Helena. They asked for the appointment of two Fathers as residents in the city, with charge of all the adjoining mining camps and valley settlements. The petition was granted and Fathers F. X. Kuppens, S. J., and J. D'Aste, S. J., were the first resident priests among the white population of the territory. In 1874 the old frame church was replaced by a brick structure, 95x43, under the pastorate of Rev. L. B. Palladino, S. J. This church became the Cathedral in 1884 when the Rt. Rev. J. B. Brondel was made the first Bishop of Montana.

Helena belonged to the Eastern Vicariate of Montana, administered by the Vicar Apostolic of Omaha, and the Jesuit Fathers of the east side of the mountains received their faculties from Omaha. The western part of Montana belonged to the Vicariate of Idaho, administered by the Bishop of Nesqually residing at Vancouver, Washington Territory. In the early sixties Rev. J. Giorda, S. J., Superior of the Rocky Mountain Missions informed the Rt. Rev. A. M. A. Blanchet, Bishop of Nesqually, of the rapid increase of the Catholic population in those parts of the Vicariate, due in large measure to the discovery of numerous and rich placer diggings in Deer Lodge and neighboring counties. In the summer of 1866, the Bishop appointed Rev. R. De Ryckere, a young Belgian priest just arrived from Louvain to take charge of all the Catholic white population of Western Montana. The father made the journey from Walla Walla, Washington, to Deer Lodge, Montana, on horseback in the company of three miners, and arrived at his destination in July, 1866, after three months' travel. He erected his first church in Deer Lodge, a log building, to be replaced in 1873 by a beautiful stone building at a cost of over ten thousand dollars. From Deer Lodge the father visited at regular intervals, the numerous mining camps and valley settlements, Gold Creek, Pioneer, Black-

foot, Bear Creek, Cable, Butte, Silver Bow, Phillipsburg, Flint Creek, Elliston, Drummond, Anaconda, and many others sprang up since Montana's railroad period began. This pioneer missionary will be gratefully remembered for a long time by the Catholic people of Western Montana. He served them well for forty-four years, and retired in 1910 to spend the remaining years of his life in peace at his old home in Emelghem, Flanders. He went to his reward two years ago, May, 1916, at the ripe old age of 79. May he rest in peace.

Butte was a dependency of Deer Lodge up to 1881, when after the visit of the Most Reverend Chas. Seghers, Archbishop of Portland, and administrator of the Vicariate, the city received a residing pastor in the person of Rev. J. J. Dols of the Archdiocese of Portland. Father Dols, after building a residence for himself and a hospital for the Sisters of Charity to benefit the miners, undertook the building of the present St. Patrick's church, to replace the frame structure previously erected by Father De Ryckere. The church was started in 1883 and dedicated in 1884. The original cost was \$18,000.00. Father Dols died as first pastor of Great Falls, May 30, 1898, at the age of fifty.

Missoula is another city to have a large place in the early history of Catholicity in Montana. In 1866 two Jesuit Fathers, the Revs. A. Ravalli and C. Imoda, were assigned to this new station. A log chapel had been built in 1863 in the upper valley, but the town of Missoula had been moved farther down to its present site, and a small frame church was built there in 1873. At that time the Sisters of Providence of Montreal decided to locate some Sisters in Missoula for teaching and hospital purposes. These first small institutions grew to wonderful proportions in succeeding years, and today Missoula can boast of her great hospital, her beautiful academy, orphanage and new Catholic High School. In 1891 a beautiful brick church was built by Father A. Diomedi, S. J. At that time it was the largest and costliest church edifice in Montana.

The first episcopal visitation of Eastern Montana was made by Rt. Rev. J. O'Connor, Vicar Apostolic of Nebraska. He came overland from Omaha, leaving his episcopal city in the latter part of May, 1877, and arrived in Helena June 8th and admin-

istered the Sacrament of Confirmation in Helena, June 10th, to 145 persons. After visiting some other Catholic settlements he returned east by way of Benton and the Missouri River water route. In the year 1879 he wrote the Rev. L. B. Palladino, S. J., pastor of Helena in the following words: "You and I may not live to see it, but the day is not distant, when Montana will be one of the most fruitful and flourishing, as well as the most beautiful portions of God's vineyard, and this will be owing in great measure to the labors and virtues of those who have already borne the burdens of the day and heats."

The first pastoral visitation of Western Montana took place in 1879. The Archbishop of Portland was at the same time administrator of the Vicariate of Idaho. The Most Rev. Archbishop Seghers visited the different settlements and camps, and studied the spiritual wants of this portion of his flock. He returned to Montana in 1882, and when in Rome that year he espoused the cause of the spiritual wants of this vast territory before the Holy See; and through his representation the whole territory was united under one ecclesiastical jurisdiction, first as a Vicariate by papal bulls of April 21, 1883, and one year later as a Diocese with the Episcopal See at Helena, on March 7, 1884.

The Right Rev. J. B. Brondel, at that time Bishop of Vancouver Island and Alaska was appointed, first, administrator of the Vicariate, and the year following, Bishop of Helena.

The Right Reverend Bishop on his arrival in Montana inventoried the ecclesiastical conditions of the Territory, which at that time had a total population of 40,000. In 1884 Montana had 16 priests, regular and secular, 16 churches, 4 schools, 4 hospitals, and a Catholic population of about 15,000.

The first question that confronted the new Bishop was: where to get a diocesan clergy for this immense Territory? Having been himself educated for the American Missions in the great school of Louvain, he wrote at once to the Venerable Rector, Mgr. John DeNeve, and laid before him his dire want of priests. The appeal did not fall on deaf ears, and one by one, young men volunteered their service for Montana. The first one to reach Helena, was the writer, Cyril Pauwelyn, as yet a deacon.

He was ordained in the Cathedral of Helena by Bishop Brondel on the 29th day of November, 1885, the first priest of the new Diocese. The day after his ordination he received his appointment, the charge of all the white Catholic population outside of Helena, east of the Rocky Mountains to Dakota line. He visited at stated times the following places: Marysville, Gloster, Wicks, Gregory, Comet, Canton, Townsend, Boulder, Three Forks, Bozeman, Timberline, Livingston, Big Timber, Columbus, Billings, Red Lodge, Forsythe, Miles City, Terry, Glendive, and Wibaux. Twenty years previous Rev. Father DeRychere, also an alumnus of Louvain, had been given charge by Bishop Blanchet of Western Montana. Neither Territory had any churches or Catholic institutions. It was a new, wild, forbidding and extensive country with few Catholics scattered in mining camps, valleys and railroad towns. In 1886 the Catholic census taken in Eastern Montana showed less than 2,000 souls.

The call of the Bishop of Helena was answered by more missionaries from Louvain. The year 1887 witnessed the arrival of Mgr. P. DeCiere in the spring, followed in the fall of the same year by Reverends V. J. Vanden Broeck and C. G. Follet. The year 1888 brought Rev. H. B. Allaey and Rev. A. R. Coopmen; 1889, Rev. A. H. Lambaere; 1891, Mgr. V. Day, Rev. F. X. Batens, Rev. F. Van Clarenbeck; 1896, Rev. Joseph Blaere.

During the year of 1889 Bishop Brondel made his first visit to Rome and reported the conditions of his Diocese; and on his way back to America he lingered some weeks in Ireland, with the view of securing recruits for his clergy in that favored Catholic country, justly called a nursery of priests.

He called on several members of the Irish hierarchy, among them the world famous Archbishop Croke of Thurles. At first his request was somewhat coldly received on the plea that Montana was mostly an Indian country, far away from civilization, but as Montana became better known, especially through the immigration of many Irish miners to the newly discovered great silver and copper mines around Butte, the Bishop received greater encouragement and the College of Thurles gave Montana some of its best and most talented young priests. The first ones to arrive in Montana were Reverends J. English, Thos.

McCormack, P. Ryan, M. O'Barry, and today the state may feel proud of the number of Irish-born priests scattered through the length and breadth of its domain, and all are doing excellent work in the Lord's vineyard.

For twenty years the first Bishop labored faithfully, and unceasingly, making annual visitations of his whole Diocese, and traveling on an average of three thousand miles a year. In 1903 he sent a petition to the Holy See asking for a division of his Diocese, and though his request was granted, he never saw its fulfillment. The Lord called him to his reward, after a short illness, on November 3, 1903. Pope Pius X issued the Bulls creating the Eastern Diocese with the Episcopal See at Great Falls on the 18th day of May, 1904, and the Very Rev. M. C. Lenihan, Dean of Marshalltown, Iowa, was appointed the first Bishop of the new See. In the same year, 1904, the Very Rev. John P. Carroll, President of St. Joseph's College, Dubuque, Iowa, was appointed to succeed Bishop Brondel as the second Bishop of Helena.

The records of the Diocese of Helena at the death of Bishop Brondel show as follows: Priests, secular and regular, 53; Churches 65, Schools 16, Hospitals 8, Catholic population 50,000 of a total population of the state of 250,000.

With the passing of the first Bishop of Montana, the real pioneer days of Catholicity in Montana came to a close. If the seed is planted in rich soil; is taken care of tenderly in its first growth; is protected against all enemies, according to the word of the Lord it is bound to grow like the mustard seed of the parable and become a mighty tree. This great progress is witnessed every day in the church of the state of Montana. The last reports of the church in Montana for the close of 1917 are sufficient proof: Total population of the state not less than 500,000, Catholic population 103,000; Priests, both secular and regular, 151; Churches, 202; Schools, 35 and Hospitals 15.

NOTES ON THE HISTORY OF THE DIOCESE OF DULUTH.

BY THE REV. P. J. LYDON

THE NAME "DULUTH"

The city of Duluth owes its name to the brave French soldier Daniel Greysolon, *Sieur Du Lhut*, who was born at Germain en Laye, near Paris, 1640. The name has been spelled in various ways, but the present-day spelling has prevailed. He distinguished himself in the armies of France. In 1674 he went to Canada, whither his brother and his cousins, the *Tontis*, had preceded him. He was an active and adventurous spirit, and accordingly proposed to start for the West to make peace among the various Indian tribes, to secure for the French a larger share in the fur trade, and to extend the royal banner of France to regions hitherto unknown. He reached the principal village of the Sioux tribe near Mille Lacs, Minnesota, in July, 1679. He invited representatives of the Crees, Monsius and Ojibways to meet the Chiefs of the Sioux, their common enemies. This peace meeting took place probably on Minnesota Point, Duluth, on Sept. 15, 1679. Next year he rescued the Recollect Father Louis Hennepin from a party of Sioux on the Mississippi, some distance North of the Wisconsin River. This remarkable explorer and soldier rendered distinguished service to New France. He is spoken of by historians as "a very honest man." He was strongly opposed to the introduction of liquor among the Indians.

His piety and simple religious faith are evident from his will in which he commended "his soul to God, to the Blessed Virgin, to St. Michael the Archangel, and to all the Saints of Paradise." He made legacies in favor of the Recollects, the Sulpitians and the Jesuits. He died on February 26, 1710, and was buried in the cemetery of the Recollects in Montreal.

The name "Duluth" was first applied to the present city in 1856 by Reverend J. G. Wilson, of Pittsburg, as he was attending a picnic on Minnesota Point. In 1851 the first house in Duluth, a frame structure, was erected by George Nettleton on Superior Street between First and Second Avenue East. In 1859 Duluth was incor-

¹ The compiler of these Notes has not carried them beyond the year 1914.

porated as a town. The district known as Oneota was of more significance at the beginning than Duluth. In 1865 Oneota had a population of one hundred, while Duluth had sixty-five. In 1870 the Lake Superior and Mississippi Railroad was built between Duluth and St. Paul. After 1877 it was known as the St. Paul and Duluth until 1900, when it was merged in the Northern Pacific Railroad. Duluth and Superior were active rivals in these early days. In 1872 the canal was cut, thus preparing the way for Duluth's great harbor facilities. Iron ore was discovered in Northern Minnesota as early as 1855, and again in 1865. Ore was found on the Missabe Range in 1890. The Duluth & Iron Range Railroad was constructed in 1884, and the D., M. & N. in 1893. These tapped the great mineral resources in Northern Minnesota and gave Duluth a permanent place among the great commercial cities of the world.

EARLY MISSIONARIES IN NORTHERN MINNESOTA

FATHER PIRZ (or Pirec). Among the noble band of Missionaries—"Rome's lonely Sentinels"—who labored within the territory which was later included in the Diocese of Duluth, none was more distinguished than Father Francis Pirz. He was born on November 20, 1785, in the Austrian province of Carniolia, the cradle land of many other priests to whom the Church in the Northwest is deeply indebted. He was ordained to the priesthood in 1813. In 1835 he came to labor among the red men in Michigan on the invitation of the great Indian Missionary, Baraga. During this time he visited Grand Portage and Fond du Lac, both in what is now the Diocese of Duluth. Bishop Cretin of St. Paul, induced him to come to Minnesota in 1852. His first mission and church were at Crow Wing, near Brainerd. He was the only Indian missionary in Minnesota at that time. In 1864 he visited his native land and brought with him to Minnesota one priest, Father Joseph Francis Buh, now Vicar General of the Diocese of Duluth, and fifteen ecclesiastical students: F. Katzer, afterwards Archbishop of Milwaukee, James Trobec, later Bishop of St. Cloud, A. Plut, later Monsignor Plut of Shakopee, J. Zuzek, who was his assistant at Crow Wing, Ignatius Tomazin, also at Crow Wing, A. Berghold, Spath, Stern, Erlan, Pauletic, and four others, who chose worldly careers. Father Pirz was responsible for the coming of the Benedictines to this State, and for the settling of Stearns County with Catholics. In 1873 he sailed for Europe to spend his last years among his boyhood friends.

Reverend Dr. Seliskar describes his declining days: "The past was for him a blank; he had no realization of his surroundings. He would frequently hail a cab and request the driver to take him to Wabasha or some Indian mission he attended in America. A few minutes drive would satisfy him, for he no longer remembered the order he had given to the coachman. He left his memory and his mind among the red men. The writer of these lines remembers the aged missionary, bowed down with the weight of years, with a far-away look in his eyes, walking the streets of Laibach, but his spirit apparently wandering in the American forests." He died on January 22, 1880, at the age of 95.¹

FATHER LAWRENCE LAUTEZAR. Father Lautezar, was born in Upper Carniolia, Austria, 11th of December, 1820, and ordained priest August 3, 1845, in Laibach. He labored among the Indians of Michigan with Baraga and Mrak, the Nestors of the Missions in that State. On the invitation of Father Pirz, he came to Minnesota in 1857, and took charge of Red Lake Indian Reservation, formerly a part of the Diocese of Duluth, but now within the confines of the Diocese of Crookston. He was attending a dying Indian across Red Lake when, on his return, a severe snow storm arising, he fell exhausted and was found frozen to death December 3, 1858, not far from the home of Mr. Jordan, with whom he was accustomed to stay. The half-breeds brought the body on a "flat-train" a distance of two hundred miles to Crow Wing, where his old friend Father Pirz conducted the simple funeral rites and erected a cross over his grave. On September 22, 1892, Rt. Rev. Bishop McGolrick ordered the body removed to Calvary Cemetery, Duluth. The remains were escorted to Duluth by Rt. Rev. Monsignor Buh and Rev. Daniel Lynch. The solemn obsequies were conducted by the Bishop, assisted by many priests of the Diocese. Reverend James Trobec, of St. Paul, afterwards Bishop of St. Cloud, preached the panegyric of the deceased. The priests of the diocese erected a monument to his memory, bearing the inscription: "Pray for the soul of Reverend Lawrence Lautezar, born in Carniolia, Austria, December 11, 1820,—was in the holy work of the Missions with the Rev. Francis Pirz in Crow Wing in 1857, and while attending a sick call, was frozen to death in crossing Red Lake December 3, 1858. May his soul rest in peace—Amen."

FATHER JOHN CEBUL. Father John Cebul was born at Velesovo, Carniolia, Austria, on the 13th of October, 1832. He was ordained

¹ *Acta et Dicta*, July, 1911.

a priest in 1855, by Bishop Aloys Wolf, of Laibach. In 1859 he answered the call of the red men in Bishop Baraga's Diocese. He stayed at Rockland for a year, where he learned English and French. His linguistic abilities were marvelous. Father A. J. Rezek, in his *History of the Diocese of Sault Ste. Marie and Marquette*, writes: "He spoke English, French, German, several Indian dialects, five Slavic languages, Arabian and two classic languages, Latin and Greek. In the latter he was so proficient that he wrote Iambic verses in it."¹

For ten years he was the only priest in Northern Wisconsin and the Head of the Lakes. He attended Bayfield, Ashland and Superior among many other Missions. He was a great walker. At one time he "went on snow shoes from Bayfield to St. Paul, and from there to Milwaukee and back again to Bayfield." The smoke of Indian huts affected his sight and he left for Europe. Later he did missionary work in India. In 1878 he took a parish in the Diocese of Versailles, France. He returned to Michigan in 1882. He attended various missions until his death in Spring Garden, August 3, 1898. He is buried in St. Ignace, Michigan.

Father Cebul visited Duluth at least as early as 1860. On December the 18th, 1869, he preached a German sermon in Duluth in which he says, "What wonderful changes time has wrought! Nine years ago I also preached in this vicinity. It must have been about where the bank building stands today. There stood at that time an Indian hut inhabited by a dying Indian whom I baptized and afterward preached in the Otchipwe to the Indians present. Since then the cabin and the surrounding woods have disappeared, stately buildings stand now where then was impenetrable wilderness. One hears the whistle of the locomotive, the harbinger of better days—who would have thought that I would ever preach in German in this wilderness! And it is worth the notice that this is the first German sermon ever preached between St. Paul and Ontonagon, a distance of 340 miles."² In 1870 he built the first church in Duluth on the site of the present Cathedral and dedicated it to the Sacred Heart. The Catholic population of Duluth at that time was small—a few dozen families at most.

"Father Cebul," writes Bishop McGolrick, "was as simple as a child, a man without ambitions—may his memory be blest."

¹Vol. 1. Page 388.

²*History of the Diocese of Sault Ste Marie and Marquette*. Vol. 1, Page 384.

MONSIGNOR JOSEPH FRANCIS BUH, V. G. The Rt. Rev. Monsignor Buh was born in Lucne, Krain, Austria, on March 17, 1833. He finished his studies for the priesthood in Laibach and was ordained on July 25th, 1858, by Bishop Aloys Wolf of Laibach. He labored six years in his native Diocese and then in answer to Father Pirz's call, he came to the Indian missions of Minnesota in May, 1864. For a short time after his arrival in St. Paul he directed the studies of five of the more advanced theological students who had come as his fellow workers. On Nov. 10th, 1864, accompanied by Rev. John Zuzek he set out from St. Paul for Crow Wing. The railroad extended only to Elk River. From there he took the stage to St. Cloud, then a town of two thousand inhabitants. From St. Cloud he took the stage again and reached Crow Wing, the headquarters of Father Pirz, after an all-day journey. Father Pirz, then in his eightieth year, lived in a log house of twelve by sixteen feet. He had made two additions, one on each side, ten by fourteen, to accommodate his assistants. His meals consisted of wild rice, potatoes, crackers, and tea. There was not, however, sufficient work for three priests. Father Buh spent the winter with a half-breed named Roy at Lake Winnibigoshish, and part of the summer with Paul Belanger. He taught the children of the neighborhood and also learned the Chippewa language. In July, 1865, he was called to the Priests' Retreat in St. Paul—a gathering of thirty brave men, who "scorned delights and lived laborious days." After Retreat Father Buh came to Belle Prairie, five miles above Little Falls. Most of the male population had either been drafted for the army or had escaped to Canada, leaving their families on the farms. Belle Prairie became his headquarters between 1865 and 1878. From there he started the missions of Little Falls, Brockway, Rich Prairie, Long Prairie, the Polish church at Perham, St. Johns Benton County, Holy Cross North Prairie, White Earth, Fort Ripley, Brainerd, Sauk Center, Red Lake, Leech Lake, Cass Lake, Sandy Lake, etc. He spent the winters usually among the Indians. At Belle Prairie in 1877 he built the first concrete church in Minnesota, which still exists. In January 1867, he and the aged missionary, Father Pirz, started from Crow Wing to Otter Tail City. Their experiences are typical of the hardships of those pioneer days. Let Father Buh tell them in his own words: "We started from Crow Wing about the middle of January, 1867. Father Pirz was now 82 years old. We stopped over night at Mr. Roy's Boarding House, said mass in the dining room and started on our journey, but we

had to spend the next night in the open air. There was about a foot of snow on the ground. Charles Basina, Father Pirz's servant, cleared the snow away, chopped some cedar branches to cover the ground, tended to the horses, prepared some supper and after that we laid down for the night. The servant was up by daylight, but was greatly troubled. He said, "I cannot find Father Pirz. He has disappeared during the night." I noticed that some inches of snow had fallen while we were asleep, and noticed next what looked like a grave or log nicely covered with snow. I told the servant to look, and there he was in his blanket of snow. We continued our trip and had to camp out again that night. The next morning, after breakfast, a blizzard arose. The horses could not move against the wind and snow. I took the better horse and tried to find the settlement, but the horse fell in the snow repeatedly and therefore I took it back to camp. Then I tried myself to walk through the snow, but I could make no headway. Better, I thought, if we have to die, to die together, then to fall alone in the snow, and so I returned to the camp in the brush. Our servant kept up the fire and the cooking. Fortunately Father Pirz brought along some mutton and we lived on that and black coffee. Father Pirz, the aged missionary, was wrapped in a large quilt filled with rabbit skin. He was lying near the fire day and night and asked from time to time for a piece of mutton to keep him alive. He tried once in awhile to sit up at the fire, but commenced to tremble and shiver from cold, and so had to lie down again. I had a good fur-lined overcoat and a fur cap, but very poor shoes. Therefore, I had to sit at the fireside night and day so as not to freeze my feet. The next day our servant found the settlement and some half-breeds came to our rescue with sleighs. We could not use our own sleigh because one of the horses had starved in the storm."

In 1869 Father Buh sailed for Europe, visited Constantinople and the Holy Land, was present at a public session of the Vatican Council, and on his return from his native country, secured seven students, among whom were Rev. Aloysius Hermanutz, now Vicar General of the Diocese of Crookston, and Rev. Max Wurst, later Monsignor Wurst of Wabasha, in the Diocese of Winona. In 1875 he accompanied Bishop Seidenbusch on an extensive Confirmation tour through Northern Minnesota to Pembina in North Dakota, then within the limits of the Vicariate Apostolic of Northern Minnesota. They visited Archbishop Tache in St. Boniface, and called on the famous missionary, Father Lacombe, who was at St. Mary's

church, Winnipeg. During the year 1877-1878, as Father Buh had an assistant at Belle Prairie, he supplied Father Genin's place at the Head of the Lakes. He attended missions from Duluth to Pine City and as far west as Bismarck, N. D., besides Superior, Bayfield, Ashland and Bad River in Wisconsin. In 1878 he took charge of St. Joseph near Perham, where he remained till 1885. In July, 1883 he celebrated the silver jubilee of his ordination in Laibach. On his return to America he brought the following students, who later became priests in this and other Dioceses of the State: Simon Lampe, Roman Homar, Mathias Bilban, Corbinian Hermanutz, Francis Bajec, George Scheffold and Francis S. Kosmerl. From 1885 till 1888 he was pastor of beautiful Belle Prairie and its missions. In January, 1888, Father Buh was appointed the first resident pastor of Tower by Bishop Seidenbusch. From Tower he attended Ely, Two Harbors, Eveleth, Mt. Iron, Biwabik, Virginia and Hibbing. In 1900 he was transferred to Ely where he has since resided. In recognition of his services to religion in Northern Minnesota Bishop McGolrick appointed him Chancellor and Vicar General when the Diocese was organized. While in Rome in the summer of 1899 the Bishop obtained from the Holy See another honor for the aged missionary, the title of a Domestic Prelate of His Holiness. On Dec. 22, 1899, Monsignor Buh was invested by Archbishop Ireland with the mantella and rochet, the distinctive robes of his new dignity. On that occasion Bishop McGolrick celebrated Pontifical High Mass, assisted by Rev. C. V. Gamache as presbyter assistens; Rev. W. T. Roy of Terrebonne, and Rev. Chas. Giraux of Cloquet as deacons of honor; by Rev. E. Theillon of Gentilly and Rev. D. W. Lynch of Brainerd as deacon and sub-deacon of the Mass. Rev. Timothy Corbett was first, and Rev. Francis Hufnagel was second master of ceremonies. Archbishop Ireland delivered the sermon. Present in the sanctuary were: Rt. Rev. Jos. B. Cotter of Winona, Rt. Rev. John Shanley of Fargo, Rt. Rev. James Trobec of St. Cloud and Rt. Rev. Abbot Peter Engel, O. S. B. After the ceremonies at the Cathedral a banquet was served at the Institute of the Sacred Heart, at which the guests delivered after dinner talks.

On July 25th, 1908, Monsignor Buh celebrated the Golden Jubilee of his Priesthood. He was the recipient of many tokens of esteem from priests and people. He spent nine months in his native land

among the friends of his youth. Four of those ordained with him fifty years previously were able to greet him on that occasion.

THE DIOCESE OF ST. PAUL

The Diocese of St. Paul was erected by Pope Pius the Ninth, 19th of July, 1850. It embraced the whole Territory of Minnesota and Dakota as far west as the Missouri river. Minnesota at that time had a population of about six thousand, many of whom were Indians. The first Bishop was Rt. Rev. Joseph Cretin, who was once parish priest in Ferney, France. He came to his little log cathedral in the village of St. Paul, July 2, 1851. He died in 1857, and the Diocese was vacant for two years during which Father Augustine Ravoux was Administrator. The second Bishop of St. Paul was Rt. Rev. Thomas Langdon Grace O. P., who ruled the See from 1859 to his resignation July 31st, 1884. In 1875 Bishop Grace procured a Coadjutor in the person of Rev. John Ireland, pastor of the Cathedral, who, on the resignation of Bishop Grace, in 1884, became the third Bishop of St. Paul.

THE VICARIATE APOSTOLIC OF NORTHERN MINNESOTA

In 1875 the Diocese of St. Paul was divided. By Papal Brief of February 12th, 1875, the Vicariate Apostolic of Northern Minnesota was established. It included the whole of Northern Minnesota and the Territory of Dakota as far as the Missouri River. The Vicar Apostolic of this extensive jurisdiction was Rt. Rev. Rupert Seidenbusch, O. S. B., who was consecrated Titular Bishop of Halia on May 30th, 1875. He resided in St. Cloud. On Sept. 22, 1889, St. Cloud became an episcopal See. The first Bishop was Rt. Rev. Dr. Otto Zardetti. He was consecrated Bishop of St. Cloud, Oct. 20th, 1889.

THE DIOCESE OF DULUTH.

On May the 15th, 1888, St. Paul became an Archdiocese and the ensuing year saw the erection of three new suffragan Sees, Duluth, Jamestown and Winona. The Diocese of Duluth embraced the Counties of Aitkin, Becker, Beltrami, Carlton, Cass, Clay, Cook, Crow Wing, Hubbard, Itasca, Kittson, Lake, Marshal, Norman, Pine, Polk and St. Louis. It covered an area of 39,439 square miles. There were fifteen secular priests and five regulars in the Diocese: Rev. Timothy Corbett, Pro-Cathedral; Rev. S. Koefler, O. S. B., St. Clement; Rev. W. T. Roy, St. John the Baptist; Rev. John Sroka, St. Marys; Rev. J. F. Buh, Tower, with the entire

Range; Rev. S. Schells, Barnesville; Rev. Thos. Gleason, Brainerd; Rev. Chas. Giroux, Cloquet; Rev. E. Fayolle, Crookston; Rev. E. J. Lawler, St. Mary's, Crookston; Rev. C. V. Gamache, Detroit City; Rev. E. Theillon, Gentilly; Rev. D. W. Lynch, Hinckley; Rev. Augustine Brockmeyer, O. S. B., Moorhead; Rev. L. Arpin, Red Lake Falls; Rev. L. Feige, Terrebonne; Rev. Thos. Borgerding, O. S. B., Red Lake Indian Reservation; Rev. S. Lampe, O. S. B., Red Lake Indian Reservation; Rev. Aloysius Hermanutz, O. S. B., White Earth Indian Reservation.

The following figures represent the material condition of the Diocese at that time:

Churches 32, Stations 10, Schools 5, Pupils 800, Catholic Indians 2,000, White Population 20,000, Communities of Sisters 1.

RT. REV. JAMES MCGOLRICK

The first Bishop of the Diocese of Duluth, Rt. Rev. James McGolrick, was, at the time of his elevation to the Episcopate, pastor of the Church of the Immaculate Conception in Minneapolis. He was consecrated by the Most Rev. Archbishop Ireland in the Cathedral of St. Paul on December 27, 1889. At the same time were consecrated the Rt. Rev. John Shanley, Bishop of Jamestown (later Fargo), North Dakota, and the Rt. Rev. Joseph B. Cotter, Bishop of Winona, Minnesota.

Bishop McGolrick arrived in his See city on the evening of January 9, 1890, coming with a delegation from Minneapolis by special train and accompanied by Mayor Sutphin and other prominent personages from Duluth.

At the old wooden Union Depot in Duluth was gathered a concourse of the English, German, French and Polish speaking population which was formed according to the various societies and marched in procession along Superior Street to Second Avenue, and so conducted the new Bishop to his residence. There he put on the episcopal vestments and proceeded to the church. Rev. W. T. Roy read an address in behalf of the priests of the Diocese and Mr. T. Helenski performed a similar office in behalf of the laity. The Bishop responded in words of feeling and fitness to both addresses. The ceremony was closed with Benediction of the Blessed Sacrament.

After the ceremony dinner was served at the Spalding Hotel. Colonel Graves, Mayor Sutphin, James Corrigan of Minneapolis

and others spoke words of welcome to the Bishop to which he gave hearty response.

On the following Sunday Bishop McGolrick was formally installed as Bishop of Duluth by Archbishop Ireland. The Bishop celebrated Pontifical High Mass and an eloquent sermon was preached by the Archbishop.

Throughout the years of his episcopate Bishop McGolrick labored with unflinching zeal for the welfare of the Church in his diocese and for that of all the community. He was a member of the Library Board, of the Park Board, a member of the Commercial Club and of the Humane Society and was vice-president of the Work Farm Commission. Through his negotiations with the Johnson Land Company he was instrumental in settling the region about Onamia and Mille Lacs with farmers and dairymen from Holland. The spiritual care of these settlers was entrusted to the Crosier Fathers.

In December, 1909 was celebrated the twentieth anniversary of the Bishop's consecration. The occasion was marked by celebration both in Duluth and in the parish of the Immaculate Conception in Minneapolis where Bishop McGolrick had been pastor for twenty one years.

In Duluth the jubilee was observed by the celebration of Pontifical High Mass in the Cathedral. The Rt. Rev. Augustin Shinner, Bishop of Superior, preached on "The Priesthood in the Catholic Church". He closed his sermon with a personal reference to Bishop McGolrick, eulogizing his work in Duluth, bearing witness to the affection of the Bishop and the people and praying for him many more years in his office.

After the Mass luncheon was served for the clergy by the ladies of the Bishop's Club. Monsignor Buh, Vicar General, addressed the Bishop in the name of the priests and presented an offering of 632 dollars which the Bishop at once devoted to the Orphans' Fund of the Diocese.

In the evening a public reception was held in the Cathedral Auditorium. Mr. Henry Turrish was the chief spokesman of the occasion and in behalf of various citizens of Duluth presented the Bishop with a purse of \$4,301.50. This sum the Bishop likewise devoted to the Orphans' Fund.

Mr. Turrish, in his address, said: "The pleasant task has been allotted me of presenting to your Lordship at this season of good

cheer, when the sentiment of Peace on Earth, Good Will toward Men warms the human heart, a slight token of the esteem in which you are held by all our people. Your Lordship, after most thorough and conscientious preparation, was ordained a priest at twenty-six years of age, and now, after a lapse of forty-two years, the last twenty of which have been spent in the sacred office of Bishop of this Diocese, it is still our great consolation to look upon you and to address you as Father.

At the age of sixty-eight you look back upon a career glorious in service to your fellow men, and it rejoices us to express the belief that you may also look forward to many years yet to be spent in the labor you so much love, and in which you will continue to receive the grateful plaudits of the people for whom your life is being spent. Not, however, in public acknowledgement is your greatest satisfaction to be found, but in the consciousness of a life of self-abnegation, a life of service, the benefits of which are shown in the betterment of society, the improvement in our institutions, and in the lives of numberless individuals who have received consolation and inspiration from you. What we say here but feebly expresses what we feel. Such as you have seen the Vision: such as you may find the Holy Grail. The appreciation of your Lordship is not confined to the communicants of our church, but throughout the municipality, the commonwealth and the nation, your zealous and intelligent service as a patriotic citizen, your high character and strong personality are known and gratefully recognized. Our country and the old world are both familiar to you. You have been welcomed into the presence of kings and presidents, have stood a man among men in the secular assemblages of state and nation, a peer among the dignitaries of the church. You have often been a cherished visitor before the papal throne and have received the pontifical blessing and yet you have continued to be the servant of us all. This little purse which it is my pleasure in behalf of your friends to hand you as a voluntary and popular gift, please receive, and may it bring to you some of the real joy it is to us to bestow it."

The Bishop said in response: "There are occasions when words cannot adequately express the thoughts that well up from the heart and this is one of them. The splendid testimonial of priests and people this morning serves to make light the burdens that weigh upon a bishop's shoulders and gives renewed strength for future labors. Looking back over those twenty years it is cheering to note

how many worthy men and women have gone out to fulfill life's work from our schools with God's benediction upon them. How many have gone out from our altars faithful members of society, and how many have passed, ever to be gratefully remembered, to their eternal reward.

The growth of religion, mainly due to a faithful body of Clergy, who aided in the material building up of church and school and orphanage, is a living fact which fills us with hope. The cry of the orphan reached the hearts of the people, and for all future time, their wants are to be relieved, their education and support made sure. Twenty years form a long period in a man's life, but needless to say, these years have been made easy both by priests and people. Who can fitly tell of the labors of the religious—the missionaries who have devoted their whole life to the poor Indians. Scattered over this northwestern territory from Grand Marais on the Great Lakes to White Earth and Red Lake in this diocese, these faithful priests have been with them as their father and their friend.

Only the All-Seeing Eye can know of their hardships, amid a people once savages, and now, thank God, the children of Christian civilization. Who can tell of the quiet work in school, in hospital and in asylum done by the sisterhoods who devote themselves with joy to the weak, the poor and the afflicted? These are indeed, the crown and the reward of him who rules the diocese, whose hands are held up by the prayers and the zeal of these devoted ones.

Such lives as these make love of God grow together in the hearts of thousands; make religion appear to be the very porch of heaven. My sincere thanks are due to all our people and I declare with full heart that both Catholic and non-Catholics have been with me in all my undertakings. From the first day, twenty years ago, that I set foot in this city, welcomed by the mayor and representatives of all the citizens, and assured at the banquet which followed, that all, irrespective of class or creed, were ready to help me in any good work, my task has been an easy one, and the good will has grown with the years. I have met with more than evenhandedness, encouragement promptly offered and aid promptly given, through all these years. Press and people have been ever ready to praise the good done and urge on to better things. Those twenty years have indeed been blessed and are a happy augury of the years to come. This fair city of ours is destined to become a great center of commerce, of skill, of manufacture; the home of the artisan and the mer-

chant; the dwelling place so beautiful by nature, so well prepared by both land and lake, to be a fair spot on this great continent. We are, at this coming new year, about to commence a new era of rich development; may we be prepared to take fair opportunity by the hand and lead her into paths of peace and plenty. The words of congratulations spoken, the address presented, the good wishes from all sides only serve to make me feel how little I have done and how unworthy I am of your words of praise. May God's blessing be yours for the spirit of charity you displayed; may that same spirit ever be bright amongst us, children of a common Father, citizens of a common country. This morning the felicitations of the clergy of the diocese were offered to me with a generous contribution which I turned over at once to the funds of the new orphan asylum. Your splendid offering I, also with your permission, give to the same benevolent purpose. I look forward with pleasure to our mutual joy when that good work is accomplished. Only a few weeks since those kindly people amongst whom my lot was cast for well nigh a quarter of a century, invited me to come once more amongst them and celebrate the twentieth anniversary of my consecration. Dear friends I had not met for full twenty years came to greet me, to renew old times and call back happy reminiscences. Such action on the part of Minneapolis inspired my friends of this city to continue the celebration and the result you see today; a result which gives me new impetus to carry out the work which I have set my hand to, and to feel assured of the support and sympathy of all the people."

THE CATHEDRAL PARISH DULUTH

To Father John Cebul, belongs the credit for the establishment of the church in Duluth. At least as early as 1860 he visited Duluth. In 1869 he obtained faculties from Bishop Grace of St. Paul and came from Superior three times a year, usually staying two months each time. In 1870 Father Cebul wrote to Jay Cook for ground and assistance in building a church, but received no answer. Mr. Luther Mendenhall induced the Western Land Association to donate the lots on which the Cathedral now stands. Father Cebul then built a frame church, the first Catholic church in Duluth, on the site of the present Cathedral, Second Avenue W. and Fourth St., and dedicated it to the Sacred Heart.

During the construction of the church Mass was celebrated in the old Dramatic Temple on the north side of Superior St., between Second and Third Avenues W. Father Cebul donated \$1,700.00

to the building fund; the English-speaking people, \$1,000.00; the Germans, \$400.00; the French, \$60.00; the Indians, \$100.00, and William Nettleton, \$75.00. Then there were settlers who donated money and labor: Nicholas Grosser, J. J. Egan, Joseph Mannheim, Anton Ruckman, Nicholas Decker, W. P. Farrell, Herman Burg, Gansen Bros., C. P. Poirier, R. A. Costello, N. M. Pastorett, J. Glockly, John Schoeder, Chas. Hartman, Jacques Joliceur, Adolph Albacten, J. Gundi, Mallman and Arimond, etc. When Father Cebul left, the debt was only \$917.00. It is interesting to note that the first marriage in the new church (the roof and windows not yet completed) was of W. P. Farrell and Miss B. J. Maher. Mrs. Hartman was organist and directress of the choir for several years. The church was finished in September, 1870. Duluth was now beginning to launch out upon her career of prosperity. In April of this year Duluth was incorporated as a City, and on August 1st, the first train of "The Lake Superior and Mississippi," later known as the "St. Paul and Duluth," reached the Zenith City.

The year 1873 was a panic year in Duluth. The population decreased to 1300, real estate fell in value. But like the Trojan wanderer of old, "*per varios casus et tot discrimina rerum tendimus in Latium.*"

In January, 1871, Rev. Geo. Keller became pastor of Duluth. He built a house consisting of three rooms. In January, 1873, Rev. J. B. M. Genin, O. M. I., came to Duluth from the Canadian West. He placed a bell in the tower of the church, installed new altars, and built a larger residence. During Father Genin's absence in France, in the year 1877, Duluth was attended by Rev. J. F. Buh, Rev. Chas. Verwyst and Rev. Jos. Staub. Father Genin petitioned Rt. Rev. Rupert Seidenbusch for aid in establishing a school. The result was, that on January 15th, 1881, four sisters from St. Joseph, Minnesota, arrived in Duluth, and two days later opened a school in what was formerly a carriage shop between First and Second Avenues East. The attendance on the first day was one hundred and fifty, over-taxing the accommodations. This was the original parochial school of the Sacred Heart Parish. In 1882 and 1883 the school closed, and the Sisters returned to the Mother House. In October, 1882, Rev. Christopher Murphy took charge of the parish until 1885, when Rev. G. J. Goebel became pastor. In 1884 seven sisters returned and rented a dwelling on Second Avenue East and Fourth Street, and a vacated public school on Second Avenue East

and First St. In 1885 Rt. Rev. Abbot Alexius Edelbrock, O. S. B., advanced \$5,000.00, and a new school, dedicated to St. Thomas Aquinas, was built on Second Avenue West and Fourth St., and opened in 1886. In this the youth of the parish were educated for nineteen years.

In 1889, a few months before the consecration of Duluth's first Bishop, Archbishop Ireland appointed the Rev. Timothy Corbett, then assistant to Father McGolrick in Minneapolis, to the pastorate of the Sacred Heart Parish, Duluth. A new era was about to open in the Catholic history of Duluth. When Bishop McGolrick's election was announced, Father Corbett made every effort—and effort and success were synonymous in his case—to prepare church and residence for the reception of the Bishop. The property of the Sacred Heart Parish in 1889 consisted of three lots, the old St. Thomas School, the Church and Parish House. The church and house were in need of immediate and extensive repairs. The city had a population of about 33,000. There was no electric light plant, no paved streets, only two street cars on Superior St., drawn by mules. The Pro-Cathedral was a plain wooden structure with few furnishings. The altar, however, was beautiful, but the organ was poor, and the sacristy was small. Considering the hardships of the pioneers the building was quite creditable. In the year 1890 the Catholic Association Hall and an addition to the old house as apartments for the Bishop, were built. The Association Hall was used as club rooms and a meeting place for the various societies.

On July 2nd, 1892, Father Corbett had gone to assist Rev. W. T. Roy in hearing confessions in St. James' Church, West Duluth. On his return in the evening he found church and residence in ruins. A fire started from one of the lamps in the church while Rev. T. J. Mackey and Rev. P. Hendricks were hearing confessions. Miss Mary Harqwell was the first to detect the fire. Joseph Mannheim sent in the alarm, but the firemen were unable to procure water before the flames had destroyed the church and the priests' house. Some books, a little furniture, and the addition used as the Bishop's quarters, were saved. A beautiful reliquary with a portion of the true cross was among the precious things that perished. The valuation of the buildings was \$20,000.00, with \$12,000.00 insurance. The total loss was about \$40,000.00. This was a severe blow to the new Cathedral Parish, and at a time when business conditions were none too encouraging.

Until late that Saturday night Father Corbett and several men of the parish labored in preparing the Association Hall for Mass the next morning. Services were held there until the new Cathedral was ready for use. The Bishop's part of the residence was moved across the street and used as club rooms and the Sisters' home was converted into a presbytery. The Bishop rented rooms in the Munger Terrace until the new residence was completed in November, 1894. The Sisters also moved to the same building until they could occupy their new Motherhouse, the Institute of the Sacred Heart.

On July 6, 1892, a committee of church members met with the Bishop and Father Corbett to discuss ways and means for the construction of a new church and residence. The following gentlemen attended: Messrs. Maginnis, Norris, Petre, Durkan, Poirier, Mannheim, Miller, Monahan, Sullivan and Flood.

After some expressions of opinion and differences as to the location and cost of the new building, it was decided to district the city and make a general collection. Owing to the state of depression general in the country, and some discontent as to the collections, the whole matter was dropped and the members were not called together again.

In the meantime an appeal had been made to the general public, and generous contributions came in from many parts of the United States, which, together with the money accruing from the insurance, enabled the Right Reverend Bishop to lay the foundation of both the church and house.

All during 1893 and the spring of 1894 the foundation remained covered, so as to protect the work already done from the influence of the weather, until May 9th, 1894, when a few of the parishioners determined to make another effort to proceed with the work.

In pursuance of that design, Messrs. Burrows, Monahan, Miller, Maginnis, Norris, Sullivan, Flood, Sheridan and Flynn met at the Bishop's residence, in Munger Block, considered the plans drawn by Architect G. A. Tenbush, and, after much careful consideration, determined to proceed with the project, promising to raise by collections \$10,000, and making terms for a loan of \$20,000.

The architect was requested to modify the original plans as to bring them within the prescribed amount, and the committee of gentlemen set out with the determination of prosecuting the work successfully. Mr. Burrows was appointed treasurer and Mr. Mona-

han, secretary, and, amidst good will on the part of all concerned, the good work met with the warm approbation of all. At the next meeting cheering reports of progress were made. Messrs. Burrows and Monahan reported collections for \$5,000.00, Messrs. Norris and Sullivan, \$1,855.00, Messrs. Miller and Maginnis, \$1,550.00; Messrs. Flood and Sheridan, \$490. The collections amounted to \$9,505.00.

Mr. Monahan reported that Messrs. W. M. Prindle & Co. offered to negotiate a loan for \$25,000.00 at 6 per cent. without personal guarantee, and Mr. Monahan donated his commission to the Cathedral.

At the succeeding meeting, bids for both church and residence were received, and, after due examination, W. M. Lavanway was awarded the contract at \$24,300.00 for church and house.

Mr. F. W. Sullivan acted as attorney for the committee and cheerfully gave his time and attention to the necessary contracts and bonds for the work. The contractors lost no time in commencing the buildings. On July 5th, 1894, the cornerstone was laid at 4 o'clock. A great number of people assembled—the societies, Hibernians, Polish societies, Sodalities and the children of the schools attended the ceremonies. The Right Reverend Bishop lectured on the occasion, and after the blessing of the cornerstone, gave benediction of the Most Blessed Sacrament in the adjoining church.

The priests present were: Rev. T. Corbett, Rev. T. Mackey, Rev. H. McGolrick, Rev. L. Cosgrove, Rev. J. Fardy, Rev. G. Schef-fold, O. S. B., Rev. J. Sroka, Rev. C. Giraux and Rev. F. Grandchamp.

The buildings proceeded rapidly after the laying of the cornerstone and soon began to show their proportions. The gentlemen of the committee, besides attending the regular meetings, watched carefully the prosecution of the work, pointing out such changes as they saw to be of benefit in church and residence.

The Travelers' Insurance Company provided the necessary loan for ten years at 6 per cent., the amount being \$20,000. Mr. Monahan, who proved himself active in the whole undertaking, arranged the loan. The ladies of the congregation made active preparations for a bazaar and, although the times were very dull, succeeded in raising \$3,545.51, an amount which shows both the untiring energy of those in charge of the bazaar and the good will of the citizens.

The principal object of the bazaar was to procure means for the purchase of a new organ, but the church committee, needing the money, immediately applied it all to the regular payment of the contractors.

It is but just to record here the names of the ladies who before, and for some years after the Bishop's arrival in Duluth, labored zealously at bazaars and other affairs for the benefit of the parish: Mrs. C. E. Jull, Mrs. N. J. Miller, Mrs. C. Poirier, Mrs. Hartman, Mrs. L. Huot, Mrs. M. J. Durkman, Mrs. Fay, Mrs. J. D. Kenna, Mrs. R. A. Costello, Mrs. Mannheim, Mrs. F. S. Kelly, Mrs. T. J. Monahan, Mrs. J. Flood, Mrs. Jacob Laux, Mrs. Capt. Sullivan, Mrs. Farrell, Mrs. O. S. Humes, Mrs. P. C. Ouellette, Mrs. J. F. Dacey, Mrs. Dr. Phelan, Jennie Grady, Mrs. E. L. Toomey, Mrs. J. R. Marshall, Mrs. R. F. Belleperche, Mrs. J. T. Lannigan, Mrs. Thomas Lannigan, Mrs. William McGraw, Mrs. M. Cosgrove, Mrs. Mary McKay, Mrs. Idell and others whose names are not at hand.

Within recent years the growth in material prosperity of many of the parishioners has rendered obsolete the time-honored bazaar.

God reward those who bore the burden of the day and the heats!

Messrs. Farrell and Sullivan were awarded the contract for heating and plumbing, the amount being \$4,890.00.

The wiring of the church and house for electric lights was awarded to Crowley Electric Co.

The committee determined to build a special choir loft and to change the approaches to the church, so as to give it a finer appearance and to render it much easier and safer of access. After suitable contract, the work was awarded to Mr. Lavanway, who proceeded without delay to carry out the conditions, doing the whole work in such a manner as to earn the praise of the committee, as well as of the general public. Messrs. Dixon and Lowry laid down the tiles in both the church and residence, and their work is well done. The Manitowoc Company was awarded the contract of supplying the pews, and it was signed in Capt. Flynn's office, on September 18th, for \$1,500; their work is very handsome.

The evidence of good will on both sides made the task of building comparatively easy, and both the active workers and contributors merit the thanks and prayers of the congregation.

With beautiful and impressive ceremonies the Cathedral of the Sacred Heart was formally dedicated, Sunday morning, July 26th, 1896. Duluth never before witnessed so imposing a spectacle. The

immense throng that literally packed the church, was edified by the grandeur and dignity of the ceremonies. The presence of Archbishop Ireland, Bishop Shanley, Bishop Cotter, and other distinguished dignitaries from outside cities, lent additional lustre to the occasion.

As early as nine o'clock the various Catholic Societies of the city began to form at the appointed places and thence proceeded to the Cathedral, around which they formed a line. At 10:30 the procession moved on in the following order: The cross-bearer with the acolytes, the children of the Cathedral parish, dressed in white; the masters of ceremonies, Rev. T. Corbett and Rev. J. Ryan; the deacon and sub-deacon of the Mass, Rev. H. McDevitt and Rev. J. Costelli; the deacons of honor, Rev. C. Giroux and Rev. J. Srokà; the assistant priest, Very Rev. J. F. Buh, V. G. Rt. John Shanley and Chaplains Rev. F. Gerhard and Rev. M. Corbett; Most Reverend John Ireland and Chaplains, Rev. P. Boucher and Rev. L. Grandchamp; Rt. Rev. Jos. Cotter, the celebrant of the Mass. Bishop McGolrick performed the ceremony of blessing the Cathedral, assisted by Rev. C. V. Gamache and Rev. T. J. Mackey. Following the blessing Rt. Rev. Jos. Cotter, D. D., celebrated Pontifical Mass, assisted by the above named officers. The choir, assisted by Hoare's Orchestra, rendered a beautiful program. Rt. Rev. John Shanley delivered a forcible sermon.

In the evening Bishop Shanley celebrated Pontifical Vespers, and Most Rev. John Ireland, D. D., delivered an eloquent sermon on the Unity of the Church.

The priests occupying seats in the Sanctuary were Very Rev. J. C. Byrne, Rev. P. Danehy, of St. Paul, and Rev. G. Sheffold, of Duluth.

The Sacristy of the Cathedral was greatly enlarged and a choir for the boys constructed in 1905. The residence was also remodelled to a notable extent. The capacity of the dining room was increased, the house was extended to the alley, and several beautifully furnished rooms and quarters for the servants added. A magnificent pipe organ and marble altar were purchased for the Cathedral. In the summer of 1906, while the Bishop was in Rome, Father Corbett labored with indefatigable energy in collecting funds to liquidate the debt on the Cathedral. The result was that the mortgage of \$20,000 was cleared when the Rt. Rev. Bishop had returned to the city.

In 1902 definite plans were laid for a new school building. The old St. Thomas school was moved to the lots near St. Mary's Hospital and used for school purposes till the new school was built in 1904. The Association Hall and Club Rooms were sold and moved from the grounds. The contract was awarded to Edward Jackson. On November first, the Feast of All Saints, the cornerstone was laid. Father Danehy of St. Paul, delivered the sermon on the occasion. At the beginning of the scholastic year 1904, the new school was opened to the pupils of the Cathedral parish. The exterior architecture planned under the supervision of the Rt. Rev. James McGolrick, is according to the Spanish school, and forms an attractive feature of the building, as it is the first of its kind in Duluth. The structure measures 150 feet by 75 feet, and is divided into ten school rooms, auditorium of 1200 seating capacity, with well equipped stage and ante-rooms and spacious meeting hall. The valuation of the building, including furnishings, amounts to the round sum of \$60,000.00.

An efficient High School for girls was conducted in this building until September, 1914, when both the grade students and the members of the High School department were transferred to the school formerly occupied by the boys.

Negotiations between the Rt. Rev. Bishop and the Provincial of the Christian Brothers terminated favorably in August, 1907, with the arrival of four Brothers, who opened a special department for boys in the Cathedral School. In the early spring of the same year a commodious residence was erected by the parish at the cost of \$22,600.00.

It was soon found necessary to erect a new school for the boys. Accordingly, the property across the Avenue from the Cathedral School was purchased for \$12,500.00. Contributions were solicited and the generous response warranted the beginning of the New High School. The cost without furnishings was \$76,000.00. Provision is made for about twenty class rooms. A large gymnasium 96 feet by 144 feet, club rooms, and shower baths were provided for the young men of the parish. Among the generous contributors were Mr. James J. Hill of St. Paul, \$10,000.00; Rt. Rev. Bishop McGolrick, \$5,000.00; Mr. Henry Turrish, \$5,000.00; Mr. A. M. Chisholm, \$5,000.00; Mr. J. F. Killorin, \$5,000.00. School opened in September, 1910, with Brother John, as Director. Father Floyd finished the third floor in the summer of 1912, to meet the growing demands on the capacity of the building.

Besides the vital advantages of religious training, the students of the High School have the opportunity of preparing for College and professional life. Its graduates thus far fully justify any sacrifice made in the education of those who are to be the leading laymen of tomorrow.

PARISH OF ST. MARY, DULUTH

This parish was organized and the church dedicated by Rt. Rev. Rupert Seidenbusch in November, 1883. A school of two classrooms was opened. The first pastor was Rev. C. Greenholtz (1884-1885). He was succeeded by Rev. James Wojcik (1885-1889), who built the house and school in the year 1887. Rev. John Sroka became pastor in 1889 and remained till 1905. During this administration the church was burned. Rev. C. Sierzputowski became pastor in that year and erected the present church. It was dedicated by the Rt. Rev. Bishop McGolrick in the summer of 1906. On that occasion Rt. Rev. Augustine Schinner, Bishop of Superior, sang the Pontifical High Mass. The pastor's removal shortly after, resulted in a deplorable schism under the instigation of the priest who gathered a section of the parishioners in the old Protestant Church on Second Avenue West and Second Street. Later on, they built the Independent Church on Third Avenue East and Fifth Street. St. Mary's Church remained closed for some months until the appointment of Rev. S. A. Iciek. In 1912 Father Iciek sold the old parochial residence and erected the present presbytery at a cost of about \$5,000.00.

The interior of St. Mary's Church was beautifully frescoed during the summer of 1914.

ST. JOHN BAPTIST PARISH, DULUTH

The building of the St. Paul and Duluth Railroad to Duluth about 1870 brought many French Canadians to Northern Wisconsin and Minnesota. Several hundred settled in Duluth. Among the most prominent were Camille Poirier, Napoleon Nicol, James Dion, Napoleon Grignon, Alphonse Brousseau and Albert Brunet.

The French colonists were scattered in various parts of the city. Some on Minnesota Point, others around Garfield Avenue, and another section, on Twenty-fourth Avenue W., near the Scott & Graff Lumber yards.

They had no resident priest. On September 15, 1884, Rev. P. B. Champagne was sent to Duluth by Bishop Seidenbusch to study the

needs of the Canadian Colony at the Head of the Lakes. At the same time he was given charge of Tower and Two Harbors, or Agate Bay, as it was called.

On the 26th of October, 1884, Father Champagne assembled the colonists in the Sacred Heart Church for the purpose of planning the erection of a French Church. They enthusiastically approved of the proposition and the following were chosen as a building committee: Louis Beurivage, P. C. Ouellette, Arthur Marceau, O. Jolicoeur and Arthur Robert. There was some difficulty as to the location of the new church. Naturally those living near Lake Avenue wished to have it not far from the present Cathedral. The others objected, not without reason. Another meeting took place in the old Catholic school. A motion was made by Napoleon Grignon and seconded by Arthur Marceau that the lots on Eleventh Avenue West and Superior St., be bought for \$600.00; another motion was made by Father Champagne and seconded by Arthur Robert that a subscription list be opened at once. The result was that \$620.00 were subscribed in the meeting. On the 23rd of June, 1885, a number of "volunteers" dug the foundation and two days later the carpenters began work on the new church. On the 15th of August the church, a humble frame structure, 70 by 30 ft., was dedicated by Father Champagne. He took as his text the words, "Domus mea Domus orationis vocabitur." In the choir were: Amable Morin, P. C. Ouellette, A. H. Wigdahl, Mrs. Dr. Brunet. A bazaar which realized \$823.00, cleared the debt. In 1886 Father Champagne left Duluth. He died on the 22nd of April, 1894. In August, 1886, Rev. J. H. Beland came from Argyle to Duluth. He built a priest's residence off the sacristy, 24 by 25 feet. His feeble health, unable to resist the rigors of this northern climate, obliged him to leave Duluth after a stay of seven months.

In May, 1887, Rev. W. T. Roy became pastor. He rented a store building on Garfield Avenue for school purposes. The teaching "force" consisted of two teachers: Sr. Catherine, O. S. B., and Sr. Bertha, O. S. B. The building was unsatisfactory and school was discontinued. It became the temporary residence of the Benedictine Fathers in 1888. On the 21st of February St. Jean Baptiste parish was incorporated. The incorporators were: Most Rev. John Ireland, F. X. Stemper, V. G., Rev. W. T. Roy, A. Paul and L. Forest. As Father Roy was appointed by Bishop McGolrick to organize the new St. James parish in West Duluth, Rev. Chas.

Giroux came from Cloquet in January, 1891, as the pastor of the French church. He enlarged the house and church and built the basement which served as a parish hall. These improvements cost \$5,500.00. Father Giroux resigned on account of ill-health and he was succeeded by Rev. L. J. Grandchamp, who liquidated the debt before his departure for Crookston in November, 1899. He was succeeded by Rev. Albert Leuret. On the 11th of February, 1901, fire seriously damaged the church and residence. The insurance on the building enabled the pastor to repair the damaged edifice. Moreover a lot 200x140 feet on Twenty-third Avenue West and First Street was bought for \$4,500.00. In the autumn of 1902 Rev. Z. Lacasse, O. M. I., came to preach a mission in St. Jean Baptiste parish. The Rt. Rev. Bishop broached the subject of transferring the St. Jean Baptiste parish to the care of the Oblate Fathers, Father Leuret, always feeble in health, died at St. Mary's Hospital on Feb. 9th, 1903. Father Lacasse stayed in Duluth as pastor for four months. In the meantime the negotiations for the transfer terminated favorably and Rev. Didace Guillet, O. M. I., was sent from Winnipeg to take charge. He was accompanied by Rev. O. Robillard, then in Minor Orders. On the 22nd of March, 1903, he met his parishioners in the basement of the old church on Eleventh Avenue West and Superior Street. It was agreed that a new location was necessary. The Oblate Congregation assumed the responsibility for the entire project and accordingly Father Guillet purchased block 87, the present site for \$20,000. In a short time the large parochial residence was built, and finally the beautiful combination church and school. The old church was sold to the Italians for \$6,000.00. Archbishop Langevin dedicated the new church in February, 1905. In April Father Guillet, fatigued by his exertions in organizing and building, left for Winnipeg. In his absence Father Frigon and later, Father Langanieri took charge of the parish, until Father Guillet's return in June, 1908. In 1909 a spacious parish hall was built, and the French Naturalization Club was organized. In 1910 the Silver Jubilee of the St. Jean Baptiste parish was celebrated with befitting solemnity. The ground and buildings represent an outlay of \$82,000.00. This were impossible had not the Oblate Father assumed the responsibility. Father Guillet resigned the pastorate in the summer of 1914. He deserves the leisure of a less arduous post. The present pastor is Rev. Omer Robillard, O. M. I., who was associated with Father Guillet from the beginning.

ST. CLEMENT'S PARISH, DULUTH

This parish was established by Bishop Seidenbusch, O. S. B., in 1887. The first pastor was Rev. Timothy Vaeth, O. S. B. His successors were: Rev. Stephen Koefer, O. S. B., Rev. M. Rettenmaier, O. S. B., Rev. George Scheffold, O. S. B., Rev. Alfred Meyer, O. S. B., Rev. Edward Ginther, O. S. B., Rev. Augustine Brockmeyer, O. S. B. The present pastor is Rev. Raymond Basel, O. S. B. The parish of St. Clement owned three frame structures—a church, school and residence, but on the last Sunday of Jan., 1910, the frame church was destroyed by fire. The parish hall was at once fitted up for divine service. Plans for the present beautiful edifice were drawn by Briellmaier & Sons, Milwaukee. The cornerstone was laid by Bishop McGolrick on Sunday, October 2, 1910. The material used is gray granite, pressed brick with trimmings of Lake Superior brownstone. On Sunday, July 16th, 1911, the church was dedicated. Rt. Rev. Abbot Peter Engel pontificated at 10:30, and Bishop Heffron of Winona, preached. In the afternoon the various Catholic societies of the city marched to the church, where Bishop McGolrick performed the ceremony of dedication, and delivered the sermon. A banquet was then served by the ladies of the parish and toasts were responded to by some of the local and visiting clergy. The church cost about \$60,000.00.

ST. JAMES' PARISH, DULUTH

The parish of St. James was established in the fall of 1890. Rev. W. T. Roy (1890-1893) was the first pastor. His successors were: Rev. John Walsh (1893-1894), Rev. T. J. Mackey, (1894-1899), Rev. John Feehley (1899-1906). Finding the old frame church inadequate to meet the demands of West Duluth, Father Feehley erected the present spacious structure. The cornerstone was laid by Bishop McGolrick on July 19th, 1903. On August 12th, 1906, the present pastor, Rev. D. W. Lynch, took charge. In 1913 Father Lynch laid the foundation for a parish school. It was ready for use in September, 1914. It cost some \$50,000.00. It contains ten class-rooms, a gymnasium, a hall for societies and a large Auditorium. Holstead & Sullivan were the architects. In June, 1912, Father Lynch celebrated the Silver Jubilee of his ordination to the priesthood. The Rt. Rev. Bishop delivered the sermon of the occasion. A banquet was served by the ladies to the visiting clergy and Father Lynch was presented with a generous purse by the people of his parish.

ST. ANTHONY OF PADUA PARISH, DULUTH

The German population of Duluth belonged at first to the Sacred Heart Church. In 1891 it was decided to organize a separate parish. The church and property owned by the Presbyterians were purchased for \$20,000.00. The Catholic parish contributed \$4,000.00 to the fund of the new St. Anthony parish. The church was remodeled to Catholic use and dedicated May 7, 1891. The basement was used for school purposes. The first pastor was Rev. Francis Kosmerl. In 1905 Rev. F. S. Kosmerl left the diocese and Rev. John A. Limmer took charge. In 1907 Father Limmer returned to the Cathedral as Secretary and Rev. Francis Hufnagel, formerly pastor of St. Mary's Church, Crookston, was appointed pastor. In May, 1911, the parish celebrated the Twentieth Anniversary of its foundation, the exercises being held in the Polish School Hall on Fourth Avenue East and Fourth Street. The Rt. Rev. Bishop, a committee of the older parishioners and members of the choir, took part in the program. Father Hufnagel has made important improvements in the school and house.

ST. PETER AND PAUL PARISH, DULUTH

The church on Twenty-fourth Avenue West and Fifth Street was built in 1901 under the management of the trustees, Anthony Koneczny, Stanislaus Walczak and Anthony Kasnerek. Rev. W. Rakowski was pastor from March 1902 to June, 1903. He was followed by Rev. Michael Sengir, who remained from June to September, 1903. In October, 1903, Rev. Leo Laskowski took charge and governed the parish till January, 1909. About this time the Independent Poles made a determined effort to secure the title to the property. The matter was fought out in the courts till the decision was rendered in favor of the Roman Catholic authorities.

In 1911 Rev. Jos. F. Cieminski, formerly of Wells in the Diocese of Winona, came to Duluth to reorganize the distracted parish. A flourishing school is conducted in the basement of the church.

ST. PETER'S ITALIAN PARISH, DULUTH

On February 6, 1905, Messrs. Laplanta and Manilla, representing the Italian colony, bought the old French church and residence on Eleventh Avenue West and Superior Street, for \$6,000.00. Rev. A. Hartman, O. M. I., organized this Italian parish, and was the first pastor. Father Petillo succeeded him. In January, 1907, Rev.

John Zarrilli, D. D., then pastor of the Italian Church in Hibbing, took charge of St. Peter's parish. Father Zarrilli has made considerable improvements on church and residence, installing a heating plant and decorating the parish hall for social and dramatic entertainments. He also attends the Italian colony at Holyoke, where a little church is under construction.

ST. MICHAEL'S PARISH, DULUTH

In 1914 Rev. M. Boland secured lots in Lakeside for the erection of a church. The basement of the proposed edifice already completed, is used for divine service. It is known as St. Michael's Church. Rev. Michael Boland is the pastor.

SOCIETIES

ST. VINCENT DE PAUL SOCIETY. A branch of this great charitable association, founded in France by that brilliant layman, Frederick Ozanam, was in existence in the parish before it became the Cathedral. Jacob Laux was its efficient secretary. It accomplished much in distributing charity to the deserving.

THE CATHOLIC CLUB OF DULUTH. The Catholic Club of Duluth was organized Sept. 26th, 1892. Its purpose was to promote social and intellectual intercourse among its members, and to provide them with the convenience of a Club House. Its officers were: Rt. Rev. James McGolrick, Censor; O. C. Hartman, President; Dr. James McAuliffe, Vice-President; A. G. White, Secretary; T. J. Monahan, Treasurer; F. W. Sullivan, J. Bureau and J. S. Foran, Directors. Besides the equipment of the rooms with costly furniture, works of art, literature, etc., billiard, pool, and card tables were supplied, with a view to attracting the members and to establish a condition of mutual acquaintance and friendship. In October, 1893, Mr. J. S. Foran was elected President, but being obliged to leave the city, Mr. M. S. Burrows, was elected to succeed him. On the expiration of Mr. Burrow's term in October, 1894, Mr. O. C. Hartman was again elected president, and under his administration, assisted by an able corps of Directors, the affairs of the Club were put in a very prosperous condition. After a time, however, the club ceased to exist.

THE BISHOP'S CLUB. The Catholic Club was succeeded by the Bishop's Club. It holds its meetings twice a month in the Bishop's club rooms. The members, under the Bishop's direction, are engaged in the study of the history, geography, art and religion of various countries.

Papers are read on current events, parts of the Holy Scriptures are read and explained under the supervision of the Rt. Rev. Director. Musical and social meetings relieve the seriousness of purely literary exercises.

THE CADETS. Father Corbett always showed a deep interest in the boys of his parish. Their love and loyalty to him have grown with the years. Many of them attended Sunday School and served at High Mass in the Cathedral till past the age of twenty-one. They belonged to the Cadet Societies in the nineties. Debates and other literary exercises were held in the old St. Thomas School under their pastor's direction. Some of these boys are successful business men to-day. This society was re-organized as the Crusader's Club when the Cathedral School was built in 1904.

THE CATHOLIC ATHLETIC CLUB. In 1911 the gymnasium floor and fixtures were installed chiefly through the energy and interest of Brother Justus. The Crusaders yielded to the Catholic Athletic Club. Basket ball and indoor baseball games were played with the leading teams of the city. The Club was legally incorporated as the Catholic Athletic Club of Duluth.

OTHER SOCIETIES. The Holy Name Society and the Tabernacle Society were introduced by the Rt. Rev. Bishop. The Holy Name Society has two branches, the Senior and the Junior. The members of the Tabernacle Society have for their object the increase of devotion to the Blessed Sacrament. The Altar Society, Blessed Virgin's Sodality, the League and the Holy Angels' Sodality are older organizations of the Cathedral parish.

ST. JAMES ORPHANAGE

After the Sisters had vacated the old St. Mary's Hospital in 1898, the orphans of the diocese were sheltered in it until the summer of 1910, when they entered their new home in Woodland. The Bishop owned forty acres of land at the end of the street car line in Woodland, which he set aside as the ground for the new Orphan Asylum. Six acres more were purchased later. The project of a new home for the Orphans of the diocese was long in the Bishop's mind, and now it was to be realized. A. W. Lignell & Co. were selected as the architects for the new building. Catholics and non-Catholics alike cheerfully contributed to this great undertaking. The Duluth Street Railway Company hauled all the material to the end of the street car line gratis. On June the 12th, 1909, the Rt. Rev. Bishop, issued a letter on the subject to the faithful of the Diocese.

Each Parish and Mission in the Diocese was assessed for the Orphanage. Two assessments were levied, the first in 1909, and the second in 1912. The Cathedral Parish contributed in all about \$70,000.00. Among the contributors were the Rt. Rev. Bishop \$5,000, Mr. Henry Turrish \$5,000, Mr. M. H. Kelley \$5,000, Mr. A. M. Chisholm \$5,000, Mr. J. F. Killorin \$5,000.

The members of the building committee were: Rt. Rev. Bishop McGolrick, Chairman; Rev. John A. Limmer, Treasurer; Thos. J. Monahan, Secretary; M. H. Kelley, F. W. Sullivan, J. F. Killorin, O. C. Hartman, F. L. Ryan, M. C. Holihan, B. Forrestal, D. Horgan, A. M. Chisholm, C. L. Twohy, Thomas Blanche, F. S. Kelly, C. B. Nunan, Ed. Dormedy, Henry Turrish, P. McDonnell, B. J. Toben, Dr. E. W. Fahey, Peter Grignon and Archie Kenney.

The cornerstone of the new building was laid by Bishop McGolrick on Sunday, September 5th, 1909, and the children moved into it August, 1910. It is one of the most representative structures of its kind to be found anywhere. In the course of time it will be made largely self-supporting. The ground is being gradually cleared and cultivated and the usual features of a farm are in evidence.

The Sewing Guild and the St. James Orphanage Guild do much to support the institution at present. The ladies from the various parishes of the city are members of these two societies. The Rt. Rev. Bishop is the Director of the St. James Orphanage Guild.

The Orphanage buildings and contents are protected by fire insurance to the amount of \$50,450.00, besides \$29,250.00 tornado insurance.

OTHER INSTITUTIONS

The Thomas Feigh Hospital for crippled children was founded by Bishop McGolrick through the generosity of Mr. Thomas Feigh. This hospital is located on the brow of the hill near Twelfth Avenue East, on the site of the old cemetery. Bray and Nystrom are the architects of the building.

The Villa Scholastica is the Mother House and Novitiate of the Sisters of St. Benedict. It also includes a College and Academy for girls. The Institute of the Sacred Heart is a music school conducted by the same sisters. The St. Anne's Home for the Aged and St. Mary's Hospital are also conducted by the Sisters of St. Benedict. These institutions are given further mention in a subsequent

paragraph dealing with the work of this Community in the Diocese of Duluth.

CALVARY CEMETERY

The original Catholic Cemetery in Duluth was an eleven acre tract at the head of Twelfth Avenue East. In 1891-1892 this ceased to be used and forty acres were purchased five miles from the city on the Howard and Gnesen Road. Landscape architect A. W. Spalding laid out the grounds and made the plat. Mr. M. J. Durkan was the superintendent until October, 1905. The second Sunday of September of each year has been set aside by the Rt. Rev. Bishop as "Cemetery Sunday". This annual pilgrimage to "God's acre" serves to keep green the memory of the dead.

INCORPORATION OF THE DIOCESE

On March 22, 1912 the Diocese was incorporated according to the laws of the State of Minnesota. The corporate title is the "Roman Catholic Diocese of Duluth." The incorporators are: Rt. Rev. James McGolrick, President; Rt. Rev. J. F. Buh, V. G.; Rev. Hugh A. Floyd, Vice-President; Rev. S. Frydrychowicz, Secretary; Rev. Patrick Lydon, Treasurer.

PARISHES OUTSIDE THE CITY OF DULUTH

AITKIN (St. James). This place was first attended in 1882 by Father Buh. He celebrated Mass in the section house. In 1883 Father Gunkel of Wadena made regular visits to Aitkin. In 1885 the Catholics under the leadership of Mr. T. R. Foley, built the church. Rev. Ignatius Tomazin attended it in 1889. In 1891 Rev. C. V. Gamache came from Detroit at regular intervals. Rev. James Greene was the first resident pastor. He built the residence in 1896. Rev. T. J. Mackey became pastor in 1899, and was succeeded in 1902 by Rev. Joseph Wurm. He built the present church at a cost of \$26,000.00. Father Wurm was transferred to the Cathedral of Crookston in 1910. Rev. J. W. Smiers succeeded him and made extensive improvements in house and hall.

AURORA (Holy Rosary). This is one of the newer Range towns on the Duluth & Iron Range Railroad. It was first attended from Eveleth by Rev. Father Bilban in 1903. During his pastorate the church was built. In 1908 Rev. Aloysius Pirnat became the first resident pastor. In 1909 he built the house at a cost of \$4,500.00. At his departure for Gilbert in September, 1911, Aurora became a mission, attended from Biwabik.

BRAINERD (St. Francis). After the Indians of Crow Wing had been transferred to White Earth, the white population settled in Brainerd and in St. Mathias. Rev. Jos. F. Buh first attended this mission in 1871. A long series of pastors succeeded, but Father Buh was always ready to fill the gap when needed. The list of pastors:

Rev. J. F. Buh (1871-1872), Rev. F. X. Keller (1872-1873), Rev. J. F. Buh (1873-1875), Rev. C. Daugherty (1875-1876), Rev. L. Spitzelberger (1876-1877), Rev. J. Buh (1877-1878), Rev. A. P. Seguin (1878-1879), Rev. J. F. Buh (1879), Rev. C. F. Richard (1879-1880), Rev. E. P. Schneider (1880), Rev. P. F. Buh (1880), Rev. C. A. Gunkel (1880-1882), Rev. C. V. Gamache (1882), Rev. C. A. Kunkel (1882-1883), Rev. P. B. Teutenberg (1883-1885), Rev. P. A. Vaudry (1885-1886), Rev. F. Watry (1886), Rev. Thomas Howard (1887), Rev. F. Watry (1887-1889), Rev. T. F. Gleason (1889-1890), Rev. E. J. Lawler (1890-1892), Rev. D. W. Lynch (1892-1906), Rev. J. J. O'Mahoney, 1906, to the present time.

The first Catholic church in Brainerd was built by Father Buh, and destroyed by fire during the pastorate of Father Watry. The present structure was commenced by Father Lawler and completed by Father Lynch. The present residence was purchased by Father Lynch. In 1907 Father O'Mahoney began the erection of St. Francis parochial school. It was completed in 1908 at a cost of \$26,000.00.

BIWABIK (St. John the Baptist). This is an Indian word, signifying "iron." Biwabik was first attended from Tower by Mgr. Buh in 1893. Mgr. Buh built the church, a small frame structure. After 1897 Father M. Bilban came to Biwabik regularly from Virginia. He enlarged the church, erected a steeple and purchased the bell.

In 1906 Rev. Frank Saloven became resident pastor. During his pastorate the house was repaired. In 1913 Rev. Joseph Pollak became pastor, but was removed in November of that year. From December, 1913, to August, 1914, Biwabik was attended by Rev. P. J. Lydon. For two months thereafter, Father Pirnat of Gilbert said Mass there twice a month. Mrs. William O'Hara deserves special mention as a benefactress of the church in Biwabik.

BOVEY AND COLERAINE (St. Patrick's). The mining locations around Bovey and Coleraine were the nucleus of the present parish

of St. Patrick. Rev. P. J. Killeen (1906-1909), was the first resident pastor of Bovey. He built the present house and secured a vacated public school, which was converted into a church. In 1909 he was transferred to International Falls and Rev. Richard O'Gorman became the second pastor. In 1911 Father O'Gorman built the present church in Coleraine, about a mile from the priest's residence in Bovey. It is capable of seating three hundred and cost about \$5,000.00. In August, 1913, he was succeeded by Rev. Joseph Larrigan.

CASS LAKE (St. Charles). Cass Lake, as an Indian settlement, is one of the oldest places in the Diocese. The Indians of this region were attended by Rev. Francis Pirz, Rev. Jos. Buh, Rev. John Zuzek, Rev. Ignatius Tomazin, Rev. A. Hermanutz, O. S. B., and Rev. Felix Nellis, O. S. B. Before 1900 the white population were attended twice a month by Rev. Philip Murphy of Bemidji. In 1900 the present church was built by Father Murphy. In 1904 Rev. John Walsh became the first resident pastor. He died there in 1905. Father Murphy again took charge for three months, but then left for California. The parish was without a pastor until the arrival of Rev. L. Buechler in 1907. Rev. William Koerner came at the end of 1908 and remained for a year. He was succeeded in 1910 by Rev. John Kornbrust, who built the present residence. In December, 1912 Rev. S. Frydrychowicz took possession. Attached to Cass Lake are: Walker, Federal Dam, Longville and Backus. The pastor made extensive improvements on the church during the past summer. In July of 1914 Bishop McGolrick confirmed there John Smith, a full blooded Indian, who was said to be one hundred and twenty-seven years of age.

CARLTON (Sacred Heart). In the seventies Carlton was known as Northern Pacific Junction. It was attended from the Sacred Heart Church, Duluth, by Father Genin and his successors till Father Dugal, (1886-1889), of Cloquet, attended it. Then Father Giroux (1889-1891), and Father Mewel (1891-1894), visited it. The church was built by Father Mewel. Rev. John Walsh of Cloquet (1894-1898), and Rev. Chas. Giroux (1898-1906), then had charge. In 1906 Rev. John O'Dwyer became resident pastor. He built a brick church, which was afterwards sold. Then followed Rev. L. Buechler, Rev. Philip Murphy, Rev. Joseph Quillien, Rev. L. M. Boisseau, Rev. Wm. Powers and Rev. J. E. Schiffrer. These priests also attended from here the towns of Floodwood, Barnum, Crom-

well and Wright. In 1906 Scanlon was a thriving community and was attended from Carlton till 1908, when the church was sold to the Poles of Cloquet. In 1911 Cloquet again took Carlton under its wings till 1914, when Rev. P. J. Ryan made it his headquarters. He attended also Floodwood, Barnum, Northome, Big Falls, Little Fork, Cromwell and the stations of Wright, Mizpah and Gemmel.

CHISHOLM (St. Joseph's). The first Mass in the town of Chisholm was said by Rev. C. V. Gamache in a school house, May 10th, 1904. The town had six hundred inhabitants at that time. The population was predominantly Slovenian. Some of the representatives of this part of the community began a movement for the erection of a church in Chisholm. Among the most active were: Messrs. Matzelle, Bavec, Jurkovich and Skolla. They were assisted by Messrs. Godfrey, Marion, Hayes, Couture, Bergeron and Hanley, representing the English-speaking Catholics of the town. Mr. A. M. Chisholm of Duluth donated three lots as a site for the church. Work began on the building in the fall of 1904, Mr. Bergeron being the contractor. Father Gamache of Hibbing, said the first Mass in the new church on Christmas Day, 1905. The church cost \$3,200.00. Father Gamache came to Chisholm once a month until April, 1905, when Rev. Michael Sengir attended it from Virginia. During this time the church was legally incorporated. Rev. M. Bilban, of Eveleth, took charge for part of the year 1905. Rev. John Tscholl, residing with Father Bilban in Eveleth, also attended Chisholm at regular intervals, until May, 1906, when he became the first resident pastor. The priest's house was erected by him in 1908, and at the same time the church was enlarged. The residence cost nearly \$6,000.00. In 1911 Father Tscholl's health compelled him to leave Chisholm for the West, where he died in September, 1912. In 1908 Chisholm was devastated by a forest fire. The church property, however, was not injured. The old frame buildings of the town were wiped out, but happily gave way to the more substantial structures of the present. The pastor since the Fall of 1911 is Rev. John E. Schiffrer. Within the last few months of the current year Father Schiffrer improved the church at a cost of about \$2,000.00.

CLOQUET (Our Lady of the Sacred Heart). The Catholic congregation of Cloquet, Minn., was organized October 1st, 1881, by Rt. Rev. Rupert Seidenbusch, O. S. B., Vicar Apostolic of Northern Minnesota, under the name of The Church of the Holy Name of

Jesus and Mary. Its first pastor was Rev. A. Lemay, who served from October 1st, 1881, to October 1st, 1883. The trustees were Andrew Gowan and Dennis Harrigan. The first church, a frame building 90x30 feet, was built in the spring of 1882 at a cost of about \$3,000.00. The lot for the church, 118x60 feet, (lot 1, block 42, in the Village of Cloquet), was given by the C. N. Nelson Company, as well as the lumber for building the church.

The second pastor was Rev. Geo. Dugal, who served from March, 1884, to July 21, 1889. The church was without a pastor from October, 1883, to March, 1884, priests from Duluth attending the parish occasionally. The pastoral residence and one lot were bought under Father Dugal's administration August 21st, 1886, from the C. N. Nelson Company, for the consideration of \$1,209.00. The last payment was made August 21st, 1888.

The third pastor was Rev. Chas. Giraux, M. A., who had charge from July 27th, 1889, to April 30th, 1891. The fourth pastor, Rev. John Mevel, ruled the parish from April 30th, 1891, to October 30th, 1894. The fifth pastor was Rev. John Walsh, from November 1st, 1894, to September 30th, 1898. The sixth pastor, Rev. Chas. Giraux, M. A., served from October 15th, 1898, to April 30th, 1910. From Cloquet Father Giraux attended the following places: Carlton, Thompson, Barnum, Moose Lake, Sandstone, Willow River, Sandy Lake, Cromwell, Wright Station, Floodwood and Fond du Lac. During October, November and December, 1898, the pastoral residence was largely improved, at the cost of \$656 for repairs, and \$615 for furniture. In August, 1900, Father Giraux, with the approval of Rt. Rev. Bishop McGolrick, bought twelve lots in block 67, Allen's Re-arrangement, between Fourth and Fifth Streets and Avenue F. and Avenue G. from the Northern Lumber Co., for the sum of \$600.00, and \$25 was paid to Crowley Bros. for their option on the corner lot east of the church. On September the 21st, 1901, the new church was incorporated under the name of the church of "Our Lady of the Sacred Heart" of Cloquet, Carlton County, Minn., with the following officers, viz: James McGolrick, Roman Catholic Bishop of the Diocese of Duluth, president ex-officio; Joseph Buh, Vicar General of said diocese; Chas. Giraux, pastor of the parish of Cloquet, with Michael Savage as treasurer and Joseph Loisel as secretary. The last Mass was celebrated in the old church October 31st, 1902. March 2nd, 1904, Dr. Charles Harrington and Dr. W. G. Dolan bought the old church building and a lot for \$800.00, the building being remodeled for a hospital.

August 22nd, 1904, the pastoral residence was sold to Father Giraux by Bishop McGolrick, for \$1,500.00. The first service in the new church took place on All Saint's Day, November 1st, 1902. The first communion of children, sixty-four in number, was on August 15th, 1903. The first confirmation class, of 218, took place on October 25th, 1903. On September 18th, 1908, the new church was totally destroyed by fire. The total loss was \$22,000.00, with \$14,000.00 insurance. A temporary church was immediately prepared by roofing over the old foundation. In the meantime Father Giraux, having been obliged to go to Europe for his health, nothing was done for the erection of a new church during his absence. After his return, feeling that his health would not warrant his undertaking the rebuilding of the church, he asked the Bishop to be relieved of his parish work and made application to be appointed chaplain of St. Joseph's Hospital, Brainerd. Since then he attended various missions from St. Ann's Home, Duluth. From June 1st, 1910, until July, 1911, the parish was attended by Rev. E. Crosier, O. M. I. On July 13th, 1911, Rev. J. A. Limmer, as pastor, with Rev. Elias Lemire, as assistant, was given charge of the parish. The erection of the combination church and school building was at once begun. On June 6th, 1912, the first Mass was said in the new church. The parochial residence was completed on February 18th, 1913. On October 28th, of the same year, the Sisters moved into the new residence, which the parish erected at the cost of \$10,000.00. The parochial school, conducted by the Sisters of St. Benedict of Duluth, has proved a decided success, both in attendance and in efficiency of management. The cost of the church was \$32,500.00. The priest's house cost \$5,000.00, and the total indebtedness January 1st, 1914, was \$18,000.00.

CLOQUET (St. Casimir). The parish was organized November 11th, 1908, by Rev. S. A. Iciek. Mass was celebrated at first in a store building on the corner of Fifteenth and Cloquet Avenue. In March, 1910, the parish bought the Catholic Church and house at Scanlon for \$850.00. Rev. Thos. Malecki was the first resident pastor. The church was incorporated in April, 1910. Father Malecki resigned in June, 1910, and was succeeded in October, of the same year, by Rev. John Osadnik. Father Osadnik resigned in January, 1913, and left for the Diocese of Fort Wayne. From January to July, 1913, St. Casimir's parish was attended from Duluth by Rev. J. F. Cieminski. The succeeding pastor, Rev. F. T.

Schultz, also attended the mission of Gnesen, an old Polish settlement outside Duluth. The pastors of St. Mary's Church, Duluth, attended Gnesen until the establishment of St. Casimir's Church, Cloquet.

CROSBY (St. Joseph's). Crosby and other settlements on the Cuyuna Range were attended from Deerwood until Oct. 14, 1913, when Rev. Jos. Quillien changed his residence to Crosby. The present church is but a temporary structure, built by Father Quillien in 1912.

Deerwood, a mission of Crosby, was first attended in 1907 by Rev. Jos. Murm. Father Smiers (1909-1911) then attended it, and built the church in 1910. On November 6th, 1911, Father Quillien took up his residence in Deerwood and was its first resident pastor for two years.

DEER RIVER (St. Mary's). Deer River was first attended by Father O'Mahoney in 1906. St. Mary's church was built in 1908 by Father Buechler at an outlay of \$3,500.00. In April, 1909, Rev. A. Turbiaux succeeded, and remained till 1911. Father Buechler again attended Deer River from September, 1911, to September, 1912. At that time the Rev. Thos. Hennebry became the first resident pastor.

Cohasset, a mission of Deer River, had the same pastors as the later place. Father Turbiaux built St. Augustine church in 1910. It cost \$2,500.00.

Hill City was first attended by Father Turbiaux, but is now dependent upon Deer River.

ELY (St. Anthony's). Ely was first attended from Tower in 1890 by Father Buh. Shortly afterwards he built the first church there. It remained a mission attached to Tower till 1897, when Rev. Andrew Smrekar became pastor. Under the management of Father Buh and Father Smrekar the present spacious church was erected. It was dedicated by Bishop McGolrick in 1900. In July, 1908, the celebration of Mgr. Buh's golden jubilee was signalized by clearing the new church of its last dollar of debt. Mgr. Buh then took a nine months' vacation and in his absence the parish was administered by Rev. John E. Schiffrer. Mgr. Buh has resided in Ely since 1900. He also attends Winton, five miles distant, and the Government School of Chippewa Indians at Lake Vermillion.

EVELETH (Holy Family). In May, 1897, Father Bilban, then pastor of Virginia, attended Eveleth as a mission. In 1900 he built a church there which cost \$3,000.00. At that time it was a mixed parish. In 1902, Rev. James Hogan became pastor of Holy Family Church. The following year, however, he moved to Virginia and Father Bilban came to Eveleth as resident pastor. In 1909 the present Church of the Holy Family was built at the cost of \$40,000.00. On May 29th, 1910, it was dedicated by Bishop Trobec of St. Cloud.

EVELETH (St. Patrick's). In the beginning the English speaking Catholics of Eveleth belonged to Holy Family Church. In 1903 the present church of St. Patrick was built under Father Hogan's direction. In 1904 Rev. Hugh A. Floyd became pastor and soon built the residence. In February, 1911, Father Floyd was appointed Rector of the Cathedral and was succeeded by the Rev. Timothy Culligan.

GILBERT (St. Joseph's). The mining town of Sparta was incorporated as a village in 1896. In 1901 the church was built. One lot was donated by the Mining Company, and the other was bought by the people. The church cost \$3,000.00. Sparta was attended by Rev. M. Bilban and also by Rev. James Hogan. In 1909 the church and lots were bought by the Company for \$3,300.00, but through the influence of Mr. A. J. Sullivan the church building was donated to the parish. The town in that year was moved to the townsite of Gilbert. The church was moved to Gilbert at a cost of \$1,000.00. Mr. A. J. Sullivan secured a donation of six lots from the Company in Gilbert. In 1909 the house was built at a cost of \$4,057.00. Besides Mr. Sullivan, the most active and zealous members of the congregation were: Messrs. Kern, Kraker, MacInnis and Nosen. In December, 1909, Rev. John E. Schifferer was appointed the first resident pastor of Gilbert. The first Mass was said on the first Sunday of January, 1910. The parish was soon incorporated and put upon a sound basis. In September, 1911, Father Schifferer was transferred to Chisholm and Rev. Aloysius Pirnat of Aurora was appointed to the pastorate of Gilbert. The next year the old church was sold and the present structure erected by Father Pirnat. It was dedicated by Bishop McGolrick in February, 1913. The total cost of the church and furnishings was \$13,000.00. Attached to Gilbert is the mission of Greaney (St. Bridget's). This place was first attended by Father Tscholl who built a log church

six miles from the site of the present edifice. In 1912 Mr. Thos. Feigh of Duluth gave \$30,000.00 to the Rt. Rev. Bishop for three churches. One of them was erected in Greaney, at a cost of \$10,000.00 with furnishings. The four lots belonging to the church were donated by Miss Nora Greaney. The congregation consists mainly of Slovenian farmers.

GRAND RAPIDS (St. Joseph's). Rev. Joseph Buh visited Grand Rapids in 1870, when it was an Indian settlement, and again in 1886-1887. From 1892 till 1894 Rev. John Mevel of Cloquet made regular visits to Grand Rapids. During his pastorate a small church was built. The Rev. C. V. Gamache became pastor in 1894. He enlarged the church and built the residence. Rev. T. J. Mackey succeeded and remained until his final illness in 1902. In that year Rev. J. J. O'Mahoney took charge until 1906, when he was transferred to Brainerd. Rev. John Feehley was then appointed to Grand Rapids. After him Father Blais took charge until the advent of the Rev. Louis Buechler. In 1910 the frame church was destroyed by fire and Mass was celebrated in a hall till the new brick edifice was ready in 1911. It was dedicated by Bishop McGolrick in the fall of that year. The church cost \$30,000.00.

HIBBING (Immaculate Conception). This Italian parish was organized in 1906 with Rev. John Zarrilli, D. D., as its first pastor. Work was commenced on the new church and house in June, and the first Mass was celebrated on the first Sunday of October, 1906. The three lots were donated by the Oliver Mining Company. Among the parishioners who were distinguished for their zeal and generosity in the work of establishing the parish the following deserve special mention: Antonio Passardi, H. Antonelli, Joseph Flower, Ralph Erspamer, V. P. Erspamer. The first trustees were: A. Passari, Treasurer, and V. P. Erspamer, Secretary. Antonio Passari contributed about \$1,000.00. The cost of the church and the house, which was attached to it, was \$6,000.00. Father Zarrilli was transferred to Duluth in January, 1907, but said Mass in Hibbing one Sunday a month, until Rev. Joseph Beruatto of Iron Belt, Wisconsin, became pastor in December, 1907. He was succeeded in 1912 by Rev. Joseph Pollak who remained till March, 1913. A few months later Rev. Dante Gili became pastor, but resigned in September, 1914.

HIBBING (Blessed Sacrament). Hibbing was attended in 1893 and 1894 by Rev. J. F. Buh, Rev. John Mevel and Rev. M. Bilban. In 1894 Rev. C. V. Gamache came to Hibbing at regular intervals. Mass was celebrated in the village hall until the first church was erected in 1896. The parish house and an addition to the church were built in 1898. The church was extended to its present dimensions in 1908, when it was dedicated by Bishop McGolrick. Father Gamache resigned in October, 1911, and was succeeded by the Rev. James Hogan. In May, 1912, Father Hogan secured a vacant building from the Mining Company, which he remodeled for parochial school purposes. School began September 2, 1912, with 115 pupils and five sisters. The building was blessed by the Rt. Rev. Bishop in 1913, and is known as the "McGolrick Institute."

HINCKLEY (St. Patrick's). Before 1875 Hinckley was attended by priests from Stillwater. After 1875 it was a mission attached to Rush City. Father Wilkens of Rush City built the first Church in 1879. He was succeeded by Fathers Stemper, O'Reilly and Goebel. Rev. D. W. Lynch (1887-1892), built the first house when he came to Hinckley to reside. He was succeeded by Rev. E. J. Lawler, whose health was undermined while administering to the sufferers in the great Hinckley fire of September 1, 1894. This town was then attended from Pine City by Fathers Rabsteinek, Smiers and Buechler. Fathers Paraudeau, Connolle, Patt and Rieger visited it regularly from Sandstone. The second house was built in 1908 at a cost of \$3,000.00. The new church was built for an equal sum. Father Rieger has resided in Hinckley since 1908.

NASHWAUK (St. Cecelia). Rev. C. V. Gamache first attended this place from Hibbing in 1904. Mass was celebrated in the school house. Revs. J. J. O'Mahoney, P. J. Killeen and R. O'Gorman took charge of it at different times until Rev. Joseph Quillien built a church in 1911, and remained its pastor for nine months. After his departure Rev. John Zarrilli came from Duluth at regular intervals until 1912 when the present pastor, Rev. C. V. Gamache took possession and made Nashwauk his residence. Attached to Nashwauk are Marble, Kewatin and Stevenson.

MARBLE. A church was started here in 1910, but never completed. Mass is said in the village hall. Revs. Jos. Quillien, P. J. Killeen, R. O'Gorman and Louis Buechler attended it at different periods.

Kewatin. The first Mass was said in Kewatin in 1910 by Father

Gamache. A church was commenced in 1911, but was not finished till 1914.

Stevenson. This station was attended in 1908 from Hibbing. It continued dependent upon Hibbing until 1913, when Father Gamache took charge of it.

ST. MATHIAS (Crow Wing County). Rev. J. F. Buh built the church in this French settlement in 1887. It was attended as a mission by Father A. Lamothe and Father Ganeau. The first resident pastor was Rev. E. Bossus, (1905-1909). He built the residence in 1907. On December 22, 1909, Father A. P. Lamy took charge. He enlarged the church by adding a gallery containing eighteen pews. He also installed a bell weighing 400 pounds, and had the church painted within and without in 1912.

INTERNATIONAL FALLS (St. Thomas). This border town was first attended by Rev. Chas. Cahill, O. M. I., in 1894. From this date to 1909 various Oblate Fathers stationed in Fort Francis had charge. In 1904 Rev. E. Croiser, O. M. I., erected the first church. On June 20th, 1909,, Rev. P. J. Killeen, became the first resident pastor, He attended the missions of Northome, Big Falls, Little Fork and Grand Falls, which are now attached to Carlton as missions. In April, 1913, Father Killeen began the erection of the present beautiful edifice. It is built of light blue native granite of the hardest grain. It has a seating capacity of over 800 and a basement capable of accommodating 900. Mr. Thos. Feigh of Duluth contributed \$10,000.00 towards its erection. The total cost is \$30,000.00

NEW DULUTH (St. Elizabeth's). Mr. Thos. Feigh is the generous founder of this church. It cost \$10,000. The building is of brick and has a seating capacity of nearly 300. It is a boon to many Catholic workmen who settled in the neighborhood of the Steel Plant. It was dedicated by Bishop McGolrick in 1913.

PINE CITY (Immaculate Conception). Pine City was first attended from Stillwater in 1872 by Father Murphy. Mass was celebrated in the old Section House and later on, in the home of Mrs. James McLaughlin. When the Vicariate Apostolic of Northern Minnesota was established in 1875, Pine City was attended from Rush City by the Rev. Fathers Wilkins, Stemper, Goebel and O'Reilly. In 1879, under direction of Father Stemper, the first church was built. The parishioners generously donated their time

and their means. Rev. S. Schells was the first resident pastor. The people built the present residence for him. Mrs. Joseph Pofferl of this parish mixed the mortar for the basement and for the plastering, and paid the board of the workmen while they were engaged on the house. James Hurley paid a note of \$100.00 then standing against the congregation. In 1889 Rev. D. W. Lynch attended Pine City from Hinckley, as did also Rev. E. J. Lawler, his successor in Hinckley. Then Pine City had as pastors: Rev. T. Rabsteinck, Rev. J. W. Smiers, Rev. Louis Buechler and Rev. Wm. Koerner. In 1909 Rev. L. M. Laskowski became pastor. He remodeled the residence, organized several parish societies, and built the present beautiful church at an outlay of \$35,000.00. The parish increased from 55 families in 1909, to 100 families at present. Father Laskowski also attends Beroun, a Bohemian Mission near Pine City.

PROCTOR (St. Rose of Lima). Proctor was attended by the various assistants at the Cathedral until 1904. The first church in Proctor, a small wooden structure, was built in 1897. From 1904 to September, 1905, the Oblate Fathers attended it from Duluth. In September, 1905, the Rev. E. J. Walsh became the first resident pastor. The congregation at that time could boast of only 45 families. Father Walsh built a new house in 1907, at a cost of \$3,000.00. In August, 1909, some of the parishioners donated their time and labor in excavating for the new church, which was built on the day labor plan. Bishop McGolrick blessed the new edifice on Sunday, July 26th, 1910. The cost of the building was \$18,000.

STURGEON LAKE (St. Isidore). This Polish community was first ministered to in 1890, by Rev. John Sroka of St. Mary's Church, Duluth. Rev. Nicholas Tolpa (1893-1896), was the first resident pastor. The church was built under Father Sroka's regime. The priest's house was erected by the parishioners. The next pastor was Rev. Michael Sengir (1896-1905). After Father Sengir's departure for Virginia, Sturgeon Lake had as its pastor for a few months Father Pucholski, known as "the Count." He was succeeded by Rev. S. A. Iciek, who remained about a year. In 1906 Rev. Andrew Baczk took charge until his departure in the fall of 1914. Attached to Sturgeon Lake are the missions: Split Rock, Willow River, Rutledge and the Station of Moose Lake.

SANDSTONE (St. Willibrord). Sandstone was attended from Pine City by Rev. J. W. Smiers and Rev. Louis Buechler. Father Smiers built the church, and Father Buechler erected the house in

1904. In 1905-1906 Rev. D. V. Patt was pastor. After him followed Rev. J. Paradeau, Sept. 1906-1907; Rev. P. Connolle, May, 1907, Sept. 1907; Rev. M. Rieger, Sept. 1907-1908; Rev. J. Quillien, Sept. 1908-1910; Rev. M. Rieger, Sept. 1910-1911; Rev. C. Giraux, Sept. 1911-1912; Rev. S. Frydrychowicz, Sept. 1912 to Nov. of the same year. Since then Sandstone is attended from Hinckley by Father Rieger. In 1908 the new house was built at a cost of \$3,000.00.

TWO HARBORS (Holy Ghost). This parish was attended first from Duluth by Father Champagne in 1884 and later by Father Roy of St. Jean Baptiste Church. It was organized as a mission in 1888, with about 30 families, French and English. Father Buh attended it regularly from Tower on the fifth Sunday of the month. In January, 1889, two lots were purchased from the Minnesota Iron Co. as a site for a church. The new edifice was dedicated August 3rd, 1890, by the Rt. Rev. Bishop. Solemn High Mass was celebrated by Very Rev. Jos. Buh, assisted by Rev. T. Roy as deacon and Rev. F. S. Kosmerl as sub-deacon. Rev. Corbett was Master of Ceremonies. On that occasion a special train brought from Duluth the St. Jean Baptiste Society with their insignia, headed by their Cornet Band and church choir, the St. Stanislaus Polish Society, the St. Boniface German Society and the Father Mathew Temperance Society. After ceremonies of dedication twelve were confirmed. In November, 1892, Rev. James Connolly was appointed the first resident pastor. In April, 1893, Father Buh was again given charge until May, 1895, when the place was attended from Duluth by Rev. T. J. Mackey, and later, by Rev. Chas. Giraux. In January, 1899, Rev. M. Barras was appointed resident pastor, and during that year built the parish residence. In June, 1900, he was succeeded by Rev. V. Bally, who died a few days after his arrival in Two Harbors. During March and April of that year Rev. J. H. Colin attended to the needs of the parish, and was succeeded by the Rev. B. Pujos, who remained until the appointment of Rev. J. W. Smiers in July, 1901. Father Smiers was succeeded on the 13th of September, 1906, by the Rev. D. V. Patt. The parish property is worth \$20,000.00.

VIRGINIA (Our Lady of Lourdes). Rev. J. F. Buh of Tower, and Rev. John Mevel of Cloquet, made regular missionary visits to Virginia between 1890 and 1894. In 1894 Rev. M. Bilban, assistant in Tower, came to Virginia twice a month. In 1895 the people

built a frame church on the lots now owned by the parish. In 1897 Father Bilban became the first resident pastor. From here he attended the missions of Eveleth, Mt. Iron, Sparta, McKinley, Biwabik and Elba. He erected a parochial residence in Virginia shortly after his arrival. In 1902 Father Bilban began the construction of a brick church and completed it in 1903. The parish in Virginia had become predominantly English-speaking, while the parish in Eveleth had become prevailingly Slovenian. Hence in October, 1903, Father Bilban moved to Eveleth and Father Hogan became the pastor of Our Lady of Lourdes, Virginia. The parochial residence was sold for \$1,000.00, and the present house built by Father Hogan. Father Hogan left Virginia for East Grand Forks in 1909, and was succeeded by the Rev. Wm. J. Powers. Father Powers enlarged the church, constructed a basement for societies and built a large winter chapel. The total cost of the improvements was about \$12,000.00. In the summer of the year 1914 the foundation of the new parochial school was laid. The estimated cost is \$50,000.00 Holstead & Sullivan of Duluth, are the architects.

VIRGINIA (St. John the Baptist). The Polish Catholics of Virginia belonged to Our Lady of Lourdes' parish until 1905. In 1904 they determined to separate. Hence the frame church built by the Catholics of Virginia in 1895, and which had been transferred to the adjacent lots when the brick building was under construction, was now moved to its present location. Four lots were purchased for the house and church. In March, 1905, Rev. Michael Sengir came to Virginia as the first pastor of St. John the Baptist Polish parish. He purchased the present residence, and repaired and remodeled its interior.

TOWER (St. Martin of Tours). In the fall of 1884 Bishop Seidenbusch sent Rev. J. B. Champagne to Tower, then the only mission north of Duluth. The first Mass in Tower was said by this priest in a building erected and owned by Mr. J. D. Murphy. Mr. Murphy put the place at the disposal of the Catholics of Tower gratis, when he could have rented it to others at fifty dollars a month. The same generous gentleman did a great deal towards the erection of the first church. It was dedicated to divine worship July 15th, 1885.

The Duluth & Iron Range Railroad was built from Two Harbors to Tower Junction in 1884. The first car of iron ore was shipped from the Soudan mine over the D. & I. R. on July 31st, 1884. It

was a red-letter day in the history of the Vermilion Range. In 1887 the line was extended from Duluth to Two Harbors, and in 1888 from Tower to Ely. Rev. Severin Gross, O. S. B., and Rev. Bernard Locnikar, O. S. B., attended Tower during the year 1887. In January, 1888, Rev. J. F. Buh became the resident pastor of Tower. For some years after the opening of the mines Tower was in the hey-day of her prosperity. Father Buh remained in Tower till 1900, when he moved to Ely. In 1904 the Rev. Jos. Ferjancic took charge.

INDIAN MISSIONS

Father Francis Pirz, and the priests trained in his school, were the pioneer missionaries among the Red Men. Reservations were made by the Government for the Chippewa Indians at Red Lake, White Earth, Beaulieu, Ponsford and Cloquet. All of these except Cloquet are now in the Diocese of Crookston. The Benedictine Fathers from St. John's Abbey, Collegeville, have had charge of most of the Catholic Indians for many years.

CLOQUET. The Cloquet Indians were first attended by Rev. John Cebul from the year 1862 or later, till 1875. Then followed Rev. Jos. Buh, Rev. J. B. Genin, and Rev. C. A. Verwyst, all of whom attended this Reservation from Duluth or Superior till 1881, when the Franciscans of Superior took charge of these Indians. Rev. Oderic Derenthal, O. F. M., visited this place from 1881 to 1885. He was succeeded by the Rev. Casimir Vogt, O. F. M., who remained in this mission till 1893. Rev. C. Verwyst, O. F. M., followed him until December of the same year.

In November, 1893, the Benedictines of St. John's Abbey, Collegeville, Minn., took charge of the Cloquet Chippewa Mission. Rev. Simon Lampe, O. S. B., attended them from Red Lake about six times a year, till March, 1896. In August of the same year Rev. Roman Homar, O. S. B., was appointed for this mission, attending it from St. Clement's Church, Duluth. In 1898 he built a priest's house and moved from Duluth to Cloquet. He remained in this place till October, 1905. His successor is Rev. Simon Lampe, O. S. B.

The first small church for the Chippewas of Cloquet was built about the year 1880 by Rev. J. B. Genin. The name of the church was "Holy Family." In 1889, a larger church was built by Rev. Roman Homar, O. S. B., at a cost of \$2,300.00. A large new bell

was bought, costing \$300.00, and was blessed by the Rev. Simon Lampe, O. S. B., October 1, 1911, assisted by the Rev. E. Lemire, of Cloquet.

BROOKSTON, St. Patrick's Church. This place was first attended by Rev. Simon Lampe, O. S. B., in November of 1905. Mass was said regularly in the house of Mr. Ben. Beargrease, a full-blooded Chippewa Indian. The church was built chiefly through the aid of Marquette League of New York, which donated over \$500.00 toward its completion. On October 24th, 1912, Rt. Rev. Bishop McGolrick dedicated this new church in the presence of several priests and the entire congregation. The cost of the church, including furniture, is about \$1,500.00. Mass is said regularly one Sunday a month. Half of the parishioners are Chippewa Indians.

GRAND MARAIS, St. Francis Xavier Church. The Rev. Jesuit Fathers of Ft. William, Ontario, Canada, were the first to attend the Grand Marais Chippewas. Probably about the year 1855 the Rev. D. Du Ranquet, S. J., a truly apostolic missionary, came to visit a few Indians at this place. He was succeeded by the following Fathers of the Society of Jesus: Chone, Hebert, Nadeau, Blettner, Baudin, Specht, Dugas, Gagnieur, Renaud and Lamarche. In 1907 the Jesuits gave up the Indian missions on the Minnesota side and the Benedictines have succeeded them. Since May, 1907, Rev. Simon Lampe, O. S. B., has attended the place from Cloquet, seven times a year. The first little church was built probably in 1890 or later, by the Rev. Jos. Specht, S. J. An addition to the church was made by Rev. P. Lamarche about 1903. This is used for sacristy, priest's bed room, etc. The cost of the church was about \$1,000.00 exclusive of furniture. Grand Marais has about 250 Catholics, of whom 90 are whites. Only a few pagan Indians are found in this vicinity.

GRAND PORTAGE, Our Lady of the Rosary Church. Rev. Francis Pirz came to Pigeon River (between Ontario and Minnesota), in 1839, and baptized a number of pagan Chippewas. The Indians lived at that time about five miles east of the present village of Grand Portage. From 1848 till 1906 the Reverend Fathers above mentioned attended Grand Portage from Ft. William, Ontario. Since May, 1907, Rev. Simon Lampe, O. S. B., of Cloquet, attends this mission seven times a year. The first church at Grand Portage was built in 1865 by Rev. D. DuRanquet, S. J. It was a log church,

but is now in sad need of repairs. An old log house formerly used for the missionaries, has been moved and attached to the church and is used for sacristy, bed room, parlor, office room, etc. There are 85 Catholic Indians and three pagans. Only a few white Catholics live in the vicinity of the Reservation.

SAWYER. This is on the Fond du Lac Reservation, about 12 miles from the Holy Family Church, Cloquet. About 1888 Rev. C. Vogt, O. F. M., Indian Missionary for Cloquet at that time, built a small log church for the Indians at Big Lake, one and a half miles north of Sawyer, on the N. P. Railroad. The church is in very poor condition, so much so, that the rain and snow come through the roof and walls. The Indians are few and unable to repair it. Mass is said here three times a year. There are 30 Catholic Indians and 10 whites.

Leech Lake, Bena, Ball Club and Cass Lake are attended at present by Rev. Felix Nellis, O. S. B. Father Simon Lampe built the first church at Leech Lake in 1896, at a cost of \$200.00. The log church at Ball Club was also built by him in 1906 at a cost of \$400.00 exclusive of furniture. The church bell cost \$60.00. Leech Lake Indians were attended from Red Lake by Father Simon from 1892 till 1896, from White Earth and Beaulieu from March, 1896, to 1903, when Father Felix, O. S. B., took charge.

When the Diocese of Duluth was divided in 1910, the Indian Reservations of Red Lake, White Earth, Beaulieu, and Ponsford were included in the new Diocese of Crookston. These places have been attended for years by the Veteran Missionaries of the Order of St. Benedict: Very Rev. Aloysius Hermanutz, O. S. B. V. G., Rev. Thomas Borgerding, O. S. B., Rev. Roman Homar, O. S. B., and Rev. Felix Nellis, O. S. B. There are 1,500 Catholic Chippewa Indians now in the Diocese of Duluth.

THE SISTERS OF ST. BENEDICT

In the year 1881, the Sisters of Saint Benedict, St. Joseph, Stearns County, Minn., were requested by Right Reverend R. Seidenbusch, Vicar Apostolic of Northern Minnesota, to open a Catholic school in Duluth. Mother Scholastica Kerst, then prioress of the Community at St. Joseph, was anxious to accede to His Lordship's request, and accordingly sent four Sisters to make preliminary arrangements. Buildings, commodious enough for school purposes, were scarce, and at last, the Sisters were obliged to rent an unoccupied

carriage shop, situated between First and Second Avenue East. The building was remodeled and fitted up for school purposes. An adjacent building, also very poor and inconvenient, was rented for the Sisters' home.

The Sisters worked here under great hardships, since the people were too poor to help much towards bearing the burden of supporting the school. So many were the trials, that at the close of the year the Right Reverend Bishop advised them to close the school for the time being. The school was accordingly discontinued. However, the following year, the Right Reverend Bishop asked the Sisters to re-open the school, promising to assist them.

In 1884 seven Sisters were again sent to Duluth to take up the discontinued work. They opened school in an old public school building on Second Avenue East and First Street. Rev. Mother Scholastica Kerst, at her own expense, rented a house on Second Avenue East and Fourth Street as a temporary home for the Sisters. The Sisters were provided for by the Mother House until Rev. C. Murphy came to take charge of the Sacred Heart Parish. This was in January, 1884.

In January, 1885, Father Murphy gave one-half of the Parish House to the Sisters as their home.

The following year, Rev. G. Goebel was appointed to the parish. He began to make preparations for building Saint Thomas School. The plans, however, required a greater expenditure than the parish could afford and, before the school was half finished, work had to be discontinued on account of scarcity of funds. Right Reverend Abbot Alexius Edelbrock, O. S. B., administrator of the Diocese at the time, came to the assistance of the parish. The school was completed and was ready to admit pupils in 1886. At this time it was one of the best schools in the City.

The same year, two Sisters were commissioned to take charge of the Polish school. A small one-story building had been built on the corner of Fourth Street and Fourth Avenue East.

The following year, a school was opened in the West End of the city, on Garfield Avenue. Only one Sister taught here. She made her home with the Sisters of the Sacred Heart Parish and went to school accompanied by a child. This school continued until 1888, when Abbot Alexius Edelbrock, O. S. B., built Saint Clement's Church, School and Parish house.

The Right Reverend Abbot, having previously arranged that the

Benedictine Sisters of St. Joseph, Minn., should take charge of a proposed hospital, built it at the corner of Twentieth Avenue West and Third Street. The Sisters rented the Hospital, as planned, from the Benedictine Fathers. Thus was the beginning of hospital work in the Diocese made.

In 1892, the Right Reverend Bishops of the St. Cloud and Duluth Dioceses requested Mother Aloysia, Prioress of St. Benedict's Convent, to open a Mother House in Duluth. All preliminaries were arranged and Sister Scholastica Kerst was appointed Superior of the new foundation. The opening was made on the Feast of the Sacred Heart, June, 1892. Twenty-three Sisters volunteered for the new Mother House.

As the Sisters did not own any land, the new Superior proceeded to rent a building, known as Munger Terrace, and here was the first Mother House, Novitiate, Academy, and select day-school all in one.

Two years later, the number of Sisters and of pupils had increased to such an extent that the Sisters were obliged to build what is known as the Sacred Heart Institute. The parents of Mother Scholastica and of Sister Alexia Kerst donated to the Community for this purpose the sum of \$25,000.00, in addition to the lots on the corner of Third Avenue East and Third Street, upon which the Institute stands. This building, when completed in the Autumn of 1894, was immediately occupied by the Sisters as their Mother House and Novitiate. The Academy was also conducted in a portion of this building.

Mr. and Mrs. Kerst also donated the lots upon which Saint Mary's Hospital now stands, and built the foundation. But a critical financial depression came over the country and the building had to be discontinued.

The Hospital on Twentieth Avenue West had been well patronized since its opening. The sick and injured had been brought there from Duluth, from the Range towns and other near-by towns. Soon the rapid growth of the city called for a more commodious and more centrally located hospital and in 1897, the Sisters decided to erect upon the foundation, which had been laid through the munificence of Mr. and Mrs. Kerst, a hospital suited to the needs of the city. A loan of \$80,000 was negotiated for this purpose and a five-story brick building was constructed. As time passed, several additions were made, as they seemed to be needed. The last addition cost approximately \$100,000. This addition was completed in 1911.

Four other hospitals were planned and constructed in some of the other towns of the Diocese, as it originally existed. These hospitals were built as follows: Saint Benedict's Hospital, Grand Rapids, Minn., was completed in 1897, and discontinued in 1914. St. Anthony's Hospital, Bemidji, Minn., opened in 1898; Saint Joseph's Hospital, Brainerd, Minn., opened in 1902; Saint Vincent's Hospital, Crookston, Minn., opened in 1902.

After twenty years of personal devotion to the care of the sick and the dying, the Sisters realized that more helpers were needed to carry on the work with maximum efficiency. Reverend Mother Scholastica thought the best way to increase the nursing staff was to open the hospital doors to young women wishing to devote themselves to the care of the sick. Accordingly, plans were perfected and on November 17, 1908, the hospital was ready to admit the first class to its training school. This, the first fruits of Saint Mary's Hospital Training School, was a class of seven members. They received their diplomas February 2, 1912. There are now about sixty nurses in training at the hospital.

From the organization of Saint Mary's Hospital until 1914, 41,574 patients in all have been cared for. While the small hospitals, named above, have together cared for 39,481 patients. This makes a grand total of nearly 90,000 suffering who have been administered to since the opening of old Saint Mary's, the parent, as we might term it, of all the rest.

While a large number of Sisters have been engaged in the hospitals a still larger number have been actively at work in various parish schools, in the Academy, and in caring for the orphan children of the Diocese.

In 1900, the late Mrs. Anna Margaret Kerst purchased, for the Benedictine Sisters, the building which had been the first hospital. The Sisters here began the work they have since carried on, of caring for the orphans of the Diocese. This building was repaired and opened for the reception of orphans and it served the purpose of a temporary Orphan Home until the Diocesan Home was completed ten years later. The orphans were then moved to the new home at Woodland and the old orphanage began a new term of service in the capacity of Saint Ann's Home for the Aged.

The rapid growth of the community and the increase in the attendance at the Academy, soon made it evident that more commodious buildings were needed. It is true, two additions had been made

to the Sacred Heart Institute, but these, at best, could only temporarily relieve the strain. In 1900, an eighty-acre tract of land about two miles north of the business part of the city, was purchased. Several years later an adjacent eighty acres was added to this. Mother Scholastica Kerst was ever in advance of her time and in making this first purchase, had in mind the securing of a suitable site for the Mother House of the growing community.

The plans for a new building were drawn up and work was begun in the spring of 1906. The progress of construction was slow as the structure was massive, the site was some distance from the City, and the necessary funds were lacking. It was not until September, 1909, that the new Convent and College of Saint Scholastica was ready for the Community to take possession of it. The pupils who had been anxiously waiting for its completion, were received at the opening of the scholastic year, 1909. With holy joy and gratitude the work was begun at Villa Sancta Scholastica. Now, at length, Mother Scholastica's longing for a peaceful home, remote from the turmoil of the city, was satisfied.

Early in the Fall of the next year, Mother Scholastica's health began to fail seriously, and some months later, came the shock to the Community and to her many friends that her malady was fatal. She was thoroughly resigned and offered her life with all its aspirations to God and endeavored to profit by every moment of the life still remaining by preparing herself for the meeting with the Heavenly Bride-groom. At the death of Anna Margaret Kerst, in December, 1910, Mother Scholastica and Sister Alexia had inherited the entire estate of their mother. This consisted of real-estate, valued at \$60,000. This entire property was given over to the Community. Mother Scholastica died June 11, 1911. Thirty days later, Sister Alexia Kerst, who at present governs the Community, was chosen to succeed her departed sister.

The Sisters have now been laboring in the Diocese of Duluth for twenty-five years. The schools conducted by them are as follows: Sacred Heart Cathedral School, Duluth, Minn., teachers fourteen. Saint Clement's School, Duluth, Minn., teachers five. Saint Stanislaus' School, (Polish), Duluth, Minn., teachers four. Saint Anthony de Padua's School (German), Duluth, Minn., teachers, three. Saint Jean Baptiste School (French), Duluth, Minn., teachers six. Saint Peter and Paul School (Polish), Duluth, Minn., teachers, three. Saint Francis' School, Brainerd, Minn., teachers, six. Our Lady of the Sacred Heart School, Cloquet, Minn., teachers, nine.

McGolrick Institute, Hibbing, Minn., teachers, six. Saint Mary's Cathedral School, Crookston, Minn., teachers, five. Saint Joseph's School, Red Lake Falls, Minn., teachers, four. Sacred Heart School, East Grand Forks, Minn., teachers, five.

In all, about 3,490 children are at present taught in the above named schools. Large music classes are also conducted by the Sisters in several of the school-missions.

REV. MOTHER SCHOLASTICA KERST, O. S. B. Mother Scholastica was born at Mueringen, Germany, June the 21st, 1847. Her parents came to America in 1852, and settled in St. Paul the same year. At the age of fifteen she joined the Benedictine Sisterhood at Shakopee, Minn., soon after its foundation there by Rev. Cornelius Wittman, O. S. B. In 1878 her labors were transferred to St. Benedict's Convent, St. Joseph, Minnesota. She became the prioress of the community in 1880. Under her direction the first Boarding Academy was opened and new buildings erected. In 1892 she became the Superioress of the Benedictine Sisters in the Diocese of Duluth, a position which she held until her death. Mother Scholastica died after an illness of some months on June 11th, 1911. The funeral was held from the Sacred Heart Cathedral. Solemn Requiem High Mass was chanted by Rt. Rev. Mgh. Buh, assisted by Rev. D. Guillet, O. M. I., and Rev. Alfred Meyer, O. S. B. After the High Mass, Bishop McGolrick paid a touching tribute to the deceased, recalling the great work accomplished by her in spite of the virulent opposition and the many difficulties of pioneer days. The Bishop then gave the absolution of the corpse, and the long funeral cortege wound its way over the hill to Gethsemane Cemetery, under the shadow of Villa Sancta Scholastica. Rt. Rev. Bishop Corbett of Crookston, was present for the funeral, and blessed the grave. Let her name be a long time remembered in Israel!

DIVISION OF THE DIOCESE OF DULUTH

On March 21st, 1910, the Diocese of Crookston was erected by the Holy See. The new jurisdiction was formerly a part of the Diocese of Duluth. The Diocese of Crookston embraced the following counties: Becker, Beltrami, Clay, Red Lake, Clearwater, Hubbard, Kittson, Marshal, Norman, Polk and Mahnomen. Right Reverend Timothy Corbett, D. D., for twenty-one years pastor of the Cathedral of Duluth, was chosen by the Holy See as the first Bishop of Crookston.

The status of the Diocese of Duluth after its division in 1910 is shown by the figures below :

| | |
|--------------------------------------|--------|
| Diocesan Priests | 37 |
| Priests of Religious Orders | 8 |
| Total | 45 |
| Churches with resident priests | 37 |
| Missions with churches | 24 |
| Parochial Schools | 7 |
| Pupils | 1,383 |
| Catholic population | 35,370 |

In 1914 the status is :—

| | |
|--------------------------------------|--------|
| Diocesan priests | 45 |
| Religious | 45 |
| Total | 56 |
| Churches with resident priests | 37 |
| Missions with churches | 34 |
| Parochial Schools | 10 |
| Pupils | 2,250 |
| White population, about | 44,000 |

CONTEMPORARY ITEMS.

The Rt. Rev. Monsignor James J. Slevin, pastor of the Church of the Immaculate Conception, Faribault, Minnesota, was invested with the robes of Monsignor by Archbishop Ireland on July 8, 1917. Monsignor Slevin was born in County Longford, Ireland, March 4, 1854. He made his theological studies at All Hallows College, Dublin, and was ordained there for the diocese of St. Paul on June 24, 1878. He arrived in St. Paul in the following September. He was appointed pastor in Shakopee, which position he held till 1880. From 1880 to 1900 he was pastor of Shieldsville with its missions. In 1900 he was made pastor of the Church of the Immaculate Conception in Faribault.

The Rt. Rev. Monsignor James Pacholski, pastor of St. Stanislaus Church, Winona, was invested with the robes of Monsignor by Bishop Heffron on April 17, 1918. Monsignor Pacholski was born in Poland on May 24, 1862. He made his theological studies partly in the American College, Louvain, Belgium, and partly in the St. Thomas Seminary, St. Paul. He was ordained in St. Paul on June 18, 1886. For eight years he was pastor of the Holy Cross Parish in Minneapolis. In 1894 he was made pastor of St. Stanislaus Parish in Winona. He has been a Consultor of the Winona Diocese since the year 1903.

The Rev. Bernard Feeney, for fifteen years Spiritual Director in the St. Paul Seminary, celebrated the fiftieth anniversary of his ordination to the priesthood on September 15, 1917. In June, 1917, Father Feeney resigned his position in the Seminary because of advancing years and he was appointed chaplain at St. Joseph's Novitiate, St. Paul. His jubilee was observed in the Seminary by Solemn High Mass, celebrated by Father Feeney, and followed by dinner at which an address on behalf of the seminarians was read. On the evening preceding representatives of the various classes that have gone out from the Seminary during the years of Father Feeney's spiritual care presented an illuminated address in testimony of their gratitude for his guidance and instruction.

Father Feeney was born in Raheela, Roscommon, Ireland, on September 8, 1844. He was ordained to the priesthood on September 15, 1876. He came to America in 1890 and taught in the Benedictine College of Mount Angel, Oregon, and in Mount St. Mary's Seminary, Cincinnati. In 1903 he was invited by Archbishop Ire-

land to fill the position of Spiritual Director in the St. Paul Seminary.

Father Jerome Hunt, O. S. B., veteran Indian missionary of the Fort Totten Reservation, Devil's Lake, North Dakota, celebrated the forty-fifth anniversary of his ordination on September 25, 1917.

The cornerstone of the new Church of the Incarnation in Minneapolis (of which mention was made in the preceding issue of this publication) was laid on August 15, 1917.

On Sunday, July 29, 1917, was celebrated the golden jubilee of the Church of St. Mary, St. Paul. This church, situated at Ninth and Locust Sts., is the most venerable church in St. Paul in point of age, being the oldest extant church since the demolition of the old Cathedral and the old Assumption Church. St. Mary's Parish is, of English-speaking parishes, the first off-shoot of the original Cathedral parish. Additional interest in this jubilee celebration comes from the consideration that old St. Mary's Church must soon give way before the passage of time and the growth of the city. The district about the church has been purchased by the railroads and before long the present site must be abandoned and the church razed.

The jubilee was observed first by Pontifical High Mass on Sunday, July 29, celebrated by Bishop Busch of St. Cloud, who was once an assistant priest at St. Mary's. The sermon at this Mass was preached by Archbishop Ireland. On the following day a solemn Mass of Requiem for the deceased priests and people of the parish was celebrated by Mgr. Slevin of Faribault. A lawn festival on the evenings of Monday, Tuesday and Wednesday enabled the present and former parishioners of St. Mary's to gather for the exchange of parish reminiscences.

Two new churches of especially notable size and architectural importance are to be erected in St. Paul, those of St. Luke and St. Mark. The architect is Mr. John T. Comes of Pittsburgh whose work in various parts of the country ranks among the best architectural achievements of recent years. Mr. Comes, though he has heretofore done no church building in Minnesota, is not unknown here, having spent the years of his boyhood and youth in the Sacred Heart Parish in St. Paul.

On Sunday, November 4, 1917, Mr. Comes addressed the parishioners of St. Mark's in their parish hall and presented an illustrated

lecture on Christian Architecture in which he set forth especially the features of the proposed new church of St. Mark. On the following evening he addressed in a similar way the parishioners of St. Luke's in the Knights of Columbus Hall. This latter lecture was printed in *The Catholic Bulletin* of November 17. It is an admirable exposition of the principles that should underly all Christian architecture and it is an indication of what character the architect will give to the new churches which he is to erect in St. Paul.

The new Church of SS. Cyril and Methodius in Minneapolis was dedicated by Bishop O'Reilly of Fargo on September 30, 1917.

The new churches at Long Lake and Wayzata, in the Archdiocese of St. Paul, were dedicated on September 16 and 23, 1917.

In the Diocese of Bismarck a new Church of St. Joseph, at Williston, was dedicated by Bishop Wehrle on May 30, 1918.

The cornerstones of a new church and a new school were blessed on August 19, 1917 at New Hradec in Bismarck Diocese.

In the same Diocese the cornerstone of a new St. Joseph's Hospital in Minot was laid on July 22, 1917.

In the Diocese of Crookston new churches have been built at Stephen and Ada.

New parishes have been established at Argyle and Fosston. At the latter place a Congregational church and rectory have been bought and converted to Catholic use.

The mission churches of Hallock and Euclid have been enlarged by the addition of rooms for the attending priest.

In the city of Crookston a house has been purchased, remodeled and enlarged for the use of the Sisters of the Cathedral School.

In the Diocese of Duluth a new church is being built at Morgan Park, Duluth.

Mission chapels are being built at Riverton and Manganese and at Moose Lake.

A new chapel for the Italian people is being built at Virginia.

In the Diocese of Fargo the new Church of St. Anthony of Padua in the city of Fargo was dedicated on November 18, 1917.

A new church and rectory are being built in Fingal.

At Olga a new church has been built to replace the former one destroyed by fire.

In the Diocese of Lead new parishes have been organized at Plainview, Fairfax, Strool, Buffalo, Topbar, Hamill and Murds.

New churches have been built at Newell, St. Onge, Smithwick, Newton, Piedmont, Keystone, Morristown, McIntosh and White Butte; at Trojan a village school-house has been bought and converted into a church.

New churches are to be built at Camp Crook, Fairburn, Hermosa, Meadow and Reliance.

New priest's residences have been built or bought at Wall, Scenic, Custer, Murdo and Hamill.

New school buildings are proposed at Winner and Burke.

In the Diocese of St. Cloud new churches have been built at Platte, Elbow Lake, West Union and Staples.

A new priest's residence has been built at Waite Park.

New schools have been built at New Munich, Freeport, Dumont, Bluffton and Staples.

A \$60,000 addition to St. Raphael's Hospital in St. Cloud is being erected.

In the Diocese of Winona a new church has been built at Jasper. New schools have been built at Fairmont and Jackson.

OBITUARY NOTICES

The Rev. Martin Kenel, O. S. B., chaplain of St. Alexis' Hospital, Bismark, North Dakota, died on July 31, 1917. Father Kenel was born in Switzerland in the year 1854. He studied at the Abbey of Einsiedeln in Switzerland and, after coming to America, entered the Benedictine novitiate in St. Meinard's Abbey, Indiana; he made his religious profession in Conception Abbey, Missouri, and was ordained to the priesthood there in 1877. Seven years later he was assigned to Indian missionary work at the Standing Rock Reservation in the Dakotas. He continued his labor there till the year 1906, when he was obliged by ill-health to resign. He was thereupon appointed chaplain at St. Alexis' Hospital. His work among the Indians was so successful that he was made superintendent of the reservation and after his retirement the reservation school was named The Martin Kenel Institute as a memorial of his work.

The Rev. P. M. Kinnerck, assistant pastor of St. Alphonsus' Church, Langdon, North Dakota, died at St. John's Hospital, Fargo, on December 17, 1917. He was born in Broadford, County

Clare, Ireland, in 1874. He was ordained to the priesthood for the diocese of Seattle, Washington, and labored there till 1917 when illness induced him to seek a more suitable climate.

The Rev. Charles Goergen, pastor of St. Isidore's Church, Colome, South Dakota, in the diocese of Lead, died there on October 30, 1917, after an illness of only a few hours. He was ordained in 1907; all his years in the priesthood were spent in the diocese of Lead. His burial was in Ponca, Nebraska, the home of his parents.

The Rev. Patrick J. Carey, pastor of St. Joseph's Church, Red Wing, Minnesota, in the archdiocese of St. Paul, died there on March 3, 1918. He was born in Germantown, Juneau County, Wisconsin, on January 7, 1858. He studied at St. John's College, Collegeville, Minnesota, and was ordained to the priesthood by Bishop Seidenbusch in St. Cloud in December, 1889. He was pastor at Rush City till 1892 and later successively pastor of St. Peter's Church, St. Peter and St. Canice' Church, Kilkenny. He was made pastor in Red Wing in 1912.

The Rev. Ernest E. Monge, pastor of the Sacred Heart Church, Faribault, Minnesota, in the archdiocese of St. Paul, died there on April 28, 1918. He was born in Le Mars, France, on April 5, 1867. He studied philosophy and theology in his native place and was ordained to the priesthood there on May 31, 1890. He came to America and to the archdiocese of St. Paul in May, 1896 and since that time was pastor of the Sacred Heart Church in Faribault.

The Rev. John E. Scullin, assistant pastor of the Church of St. Augustine, Austin, Minnesota, in the diocese of Winona, died on June 19, 1918, at St. Francis Hospital, Lancaster, Pennsylvania. He was born in County Derry, Ireland on April 14, 1882 and came to America at the age of eight years. He made his studies at the University of Notre Dame, at the St. Paul Seminary and at St. Francis Seminary, Milwaukee. He was ordained to the priesthood in Milwaukee in 1914. He spent two years as assistant pastor at the Cathedral in Winona and two years in Austin. Father Scullin suffered from heart trouble and was on a trip for his health when he died.

The Rt. Rev. Monsignor George Sheehan of Elkton, South Dakota, in the diocese of Sioux Falls, died on May 2, 1918.

Sister Mary Liboria, Superioress of the School Sisters of Notre Dame of the Sacred Heart Parish, St. Paul, died on June 29, 1917.

Archbishop Ireland preached the sermon at the solemn Mass of Requiem. Sister Liboria was well known by her long years of devoted service as a teacher in St. Paul. She was born in Germany in 1839. Her family came to America in 1845 and settled in Milwaukee. In 1859 she entered the Order of the School Sisters of Notre Dame whose provincial Mother-House is in Milwaukee. Sister Liboria was sent to the Sacred Heart Parish, St. Paul, in 1883 where she labored zealously and efficiently for thirty-four years. years.

Sister Clementine Shepherd, of the Visitation Sisters and Directress of the Visitation Academy, St. Paul, died on January 21, 1918. The solemn Mass of Requiem was celebrated by the V. Rev. James C. Byrne, V. G., who also preached the sermon.

Sister Clementine, who, before entry in to the religious life, was Jane Shepherd, was born in Providence, R. I., on March 19, 1851. During her youth her family moved to St. Louis where she was received into the Catholic Church. Not long after her conversion she entered the Visitation Convent in St. Louis and made her profession in 1871.

In 1872, according to the wish of Bishop Grace of St. Paul, Father Caillet, pastor of St. Mary's Church, St. Paul, invited the Visitation Sisters of St. Louis to establish a house in St. Paul. Thus in August, 1873, a band of six Sisters arrived from St. Louis, the youngest of them being Sister Clementine.

Sister Clementine's unusual ability soon found scope in the new establishment. In 1881 she was appointed Directress of the Academy, a position which she occupied to the time of her death. In 1888 she was chosen Mother Superior of her community and, with the intermissions required by the rule of the Visitation Sisters, she held this position for eighteen years.

The Visitation Record, the quarterly publication of the Academy, issued a memorial number devoted to the life and work of Sister Clementine.

Mr. Roger Vail of Minneapolis died on August 25, 1917. Requiem services were at the Pro-cathedral. Mr. Vail deserves to be remembered as an ardent worker in Catholic interests and especially for his connection with the Catholic press. From 1890 to 1910 he was on the editorial staff of *The Irish Standard*, Minneapolis. A memorial notice of Mr. Vail appeared in *The Catholic Bulletin* of September 1, 1917.

ACTA ET DICTA

Acta et Dicta is published annually by the Catholic Historical Society of St. Paul. All orders and communications should be addressed to the editor, the Rev. William Busch, the St. Paul Seminary, St. Paul, Minnesota. Back-numbers of *Acta et Dicta* are still to be had. The following abridgment of the tables of contents gives a list of the documents and articles heretofore published.

Vol. I, No. 1, July, 1907.

Documents :

Letters of the Rt. Rev. Mathias Loras, first Bishop of Dubuque.
Letter of M. B. Mulkern of Dubuque, Secretary of the Catholic Settlement Society of Iowa.

Letter of the Rev. Joseph Cretin, Missionary Apostolic.
Memorialis Tabella, the diary of Bishop Cretin.

Letters of Daniel J. Fisher, a seminarian in St. Paul.

Articles :

The Beginnings of Catholicism in North Dakota.

By the Rt. Rev. John Shanley, Bishop of Fargo.

The Chapel of St. Paul.

By the Rev. Ambrose McNulty.

Personal Reminiscences of Bishop Cretin.

By the Rt. Rev. Mgr. A. Oster.

Vol. 1, No. 2, July, 1908.

Documents :

Bishop Grace's Journal of a trip to the Red River in the year 1861.

Letter of the Rev. Lucien Galtier to Bishop Grace.

Articles :

My first Mass in Graceville.

By the Rt. Rev. Mgr. A. Oster.

Growth of the Church in Fillmore County, Minn.

By the Rev. William Reardon.

The beginning of the Catholic Total Abstinence Movement in Minnesota.

By the Rev. James M. Reardon.

Catholicity in North Dakota.

By the Rev. Joseph B. McDonald.

The Pre-Columbian Inhabitants of Minnesota.

By the Rev. John Gmeiner.

Vol. II, No. 1, July, 1909.

Documents:

Letters of Bishop Cretin.

Articles:

The Catholic Total Abstinence Movement in Minnesota.

By the Rev. James M. Reardon.

Fort Beauharnois.

By the Rev. Francis J. Schaefer, D. D.

Fort Charles.

By the Rev. Francis J. Schaefer, D. D.

Vol. II, No. 2, July, 1910.

Documents:

Letters of Bishop Cretin.

Articles:

The Kensington Rune Stone.

By the Rev. Francis J. Schaefer, D. D.

Rt. Rev. Henry Cosgrove, Bishop of Davenport.

By the Rev. George Giglinger.

Groseilliers and Radisson.

By the Rev. Francis J. Schaefer, D. D.

The Parish of the Holy Redeemer in St. Paul.

By the Rev. Francis J. Schaefer, D. D.

Vol. III, No. 1, July, 1911.

Documents:

Letters of Bishop Cretin.

Articles:

Duluth, the Explorer of Northern and Central Minnesota.

By the Rev. Francis J. Schaefer, D. D.

The Sweetman Catholic Colony of Currie, Minnesota.

By John Sweetman.

The Rev. Francis Pirec.

By the Rev. John Seliskar, Ph. D.

The Liquor Problem and the Jesuit Missions in New France.

By the Rev. Francis Nolan.

Vol. III, No. 2, July, 1914.

Documents :

Letters of Bishop Cretin.

Articles :

The Fond du Lac Indian Mission.

By the Rev. Chrysostom Verwyst, O. F. M.

Notes on the Early History of the Sisters of St. Joseph in
St. Paul.

By Sister Ignatius Loyola Cox.

The Mission of Long Prairie.

By Sister Ignatius.

The Mission of St. Anthony Falls.

By Sister Ignatius.

Father DeSmet in the Ecclesiastical Province of St. Paul.

By the Rev. Edwin V. O'Hara.

The Leopoldine Society.

By the Rev. A. J. Rezek.

Vol. IV, No. 1, July, 1915.

Articles :

The Very Rev. Samuel Charles Mazzuchelli.

By the Most Rev. John Ireland, D. D.

The Prophecy.

By the Rt. Rev. Thomas O'Gorman, D. D.

The History of the Diocese of St. Paul.

By the Rev. Francis J. Schaefer, D. D.

Vol. IV, No. 2, July, 1916.

Articles :

The Life of Bishop Cretin.

By the Most Rev. John Ireland, D. D.

The Catholic Church in Wright County.

By the Rev. Mathias Savs.

The Catholic Church in Goodhue County.

By the Rev. James H. Gaughan.

A Glossary of Chippewa Names.

By the Rev. Chysostom Verwyst, O. F. M.

Documents

Letters of Bishop Loras, 1829 and 1830.

Vol. V, No. 1, July, 1917.

Life of Bishop Cretin, Chapters 5 to 11.

By Archbishop Ireland.

A Chapter of Catholic Colonization.

By the Hon. W. J. Onahan.

Titular Bishops of the Province of St. Paul.

By the Rev. J. A. Bigaouette.

Father Lacombe, the Black-robe Voyageur.

By the Rev. J. M. Reardon.

Documents.

A Lecture by Bishop Baraga, 1863.

Letters of Bishop Loras, 1832 and 1836.

Vol. V, No. 2, July, 1918.

In Memoriam, Right Reverend James McGolrick.

Life of Bishop Cretin, Chapters 12 to 15.

By Archbishop Ireland.

The House of the Good Shepherd in St. Paul.

The beginnings of the Church in Montana.

By Rev. Cyril Pauwelyn.

Notes on the History of the Duluth Diocese.

By Rev. Patrick J. Lydon.

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